

BAPTISTS AND THE



NATIONAL CENTENARY

Central BAPTIST
THEOLOGICAL SEMINARY



KANSAS CITY, KANSAS

CX 51104

My Dear

Dear

THE BAPTISTS
AND
THE NATIONAL CENTENARY.

(THE) BAPTISTS

AND

THE NATIONAL CENTENARY.

A RECORD OF CHRISTIAN WORK.

1776-1876.

EDITED BY

LEMUEL MOSS, D.D.,

President of the Indiana State University.

PHILADELPHIA:

AMERICAN BAPTIST PUBLICATION SOCIETY,

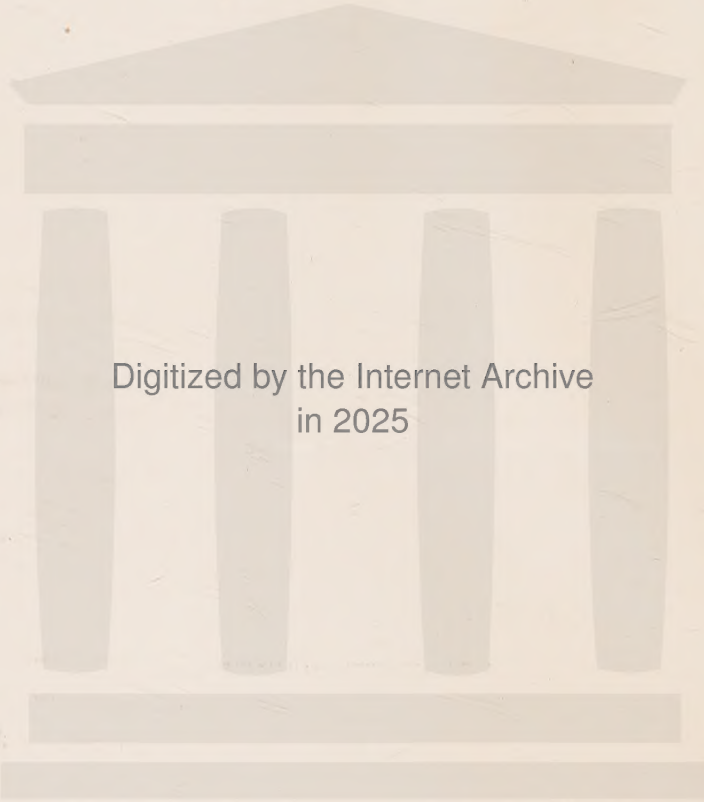
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1876.

Baptists U.S.
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PREFACE.

AT the Anniversary of the American Baptist Publication Society, held in New York City, May 22, 1872, the following Minute was presented by the Editor of this volume, and adopted by the Society, viz.:

“WHEREAS, The year 1876 will be marked by the Centennial Anniversary of our National Independence, and will thus be a conspicuous epoch in our general and religious history, and

“WHEREAS, A favorable occasion is thus afforded for us, as Baptists, in connection with other bodies of Christians, to record our historical progress in this country; therefore,

“*Resolved*, That the Board of this Society be requested to consider the propriety of preparing and publishing a History of the Baptist Denomination during the past century, and its action in Foreign and Domestic Missions, Education, Literature, and other forms of Christian and social influence.”

The Board of Managers approved the suggestion thus made, and decided to carry it into effect. I was requested to take charge of the matter, and very cheerfully did so. Next to the desire to secure suitable writers for the several chapters, my wish was to have the principal sections of the country represented, and also our leading educational institutions. I found, of course, a general readiness to coöperate in the work; and many acts of courtesy to myself and my associates in the volume, call for grateful

acknowledgment here. But several brethren, who were invited to prepare chapters, felt compelled by their official duties to decline ; or, having accepted, found it necessary reluctantly to withdraw. For such reasons neither Greenville, nor Richmond, nor Hamilton, nor Rochester, has furnished a writer. One valued associate, Rev. DAVID WESTON, D. D., the earnest Christian, the eager student, and a cherished personal friend, had consented to prepare a chapter, and had entered with characteristic enthusiasm upon the collection of his materials ; but he was soon called to his reward, leaving us to mourn the fall, in the morning of his promise, of an historical investigator of rare ability. A pertinent address of Dr. Weston's admirably serves the purpose of an Introduction to our Volume, supplemented by a companion picture from the graphic and vigorous pen of the late Rev. Dr. Howell.

The changes indicated involved some delays. Two of the writers accepted their trusts less than a year ago ; almost all found that the needful correspondence and the search for facts and their verification required time. Gradually the work has grown into its present shape ; and the instructed reader will doubtless feel, that, for the most part, he has been well served. It would have been easy to give the volume a more formal character ; but it was believed that a series of monographs upon the prominent features of our work here selected would be more suitable to the striking event in our national history which suggested them, and, therefore, more acceptable to the Baptists of our entire country. What hath God wrought in the little space of a century ! To him be all the praise ;

to us belong a profound gratitude and a new devotion to his service.

The exigencies of the press and the distance of the writers have made it impossible for them, as for the Editor, to examine the proofs. This burden has been kindly borne by GEO. W. ANDERSON, D.D., to whom I owe most hearty thanks for his valued assistance in this and in other ways.

Commending our work to the favor of the Master and to the acceptance of the brethren, I would respectfully dedicate it to the Baptist Family of the United States, who rejoice with a double joy, national and denominational, over this Centennial Year of American Independence.

LEMUEL MOSS.

INDIANA STATE UNIVERSITY.

BLOOMINGTON, *March 22, 1876.*

SUMMARY OF STATISTICS.

For 1875: from Baptist Year Book of 1876.

STATES AND TERRITORIES.	ASSOCIATIONS.	CHURCHES.	ORDAINED MINISTERS.	ADDITIONS BY				DIMINUTIONS BY				TOTAL MEMBERSHIP.			
				BAPTISM.	LETTER.	EXPERIENCE.	RESTORATION.	DEATH.	LETTER.	EXCLUSION.	ERASURE.				
Alabama.....	50	1,183	619	1,090	951	9	121	180	1,175	348	10	74,606			
Arkansas.....	36	944	510	1,273	786	6	112	128	632	296		46,460			
California.....	6	102	86	116	68	25		9	64	61		4,212			
Colorado.....	2	18	13	49	102	13	1	7	45	21	2	677			
Connecticut.....	6	111	132	363	370	33	102	280	422	88	352	19,756			
Dakota.....	1	15	11	36								427			
Delaware.....		10	9	127	28	7	2	18	43	6	13	959			
D. of Columbia..	1	29	29	263	98	17	31	48	29	57	3	8,551			
Florida.....	14	248	146	593	68	6	18	6	80	160		17,290			
Georgia.....	78	1,993	1,185	14,130	6,241	15	1,873	1,612	6,893	2,725		174,543			
Idaho.....		1	1									20			
Illinois.....	43	943	686	3,994	1,155	299	111	281	1,127	478	168	66,354			
Indiana.....	30	562	333	2,313	501	383	31	336	622	521	38	38,974			
Indian Territory	3	62	50	308	4			7	1	12		4,262			
Iowa.....	22	377	285	1,187	648	176	30	138	673	366	80	21,345			
Kansas.....	20	265	174	490	312	270		32	197	30	34	11,892			
Kentucky.....	59	1,420	708	8,305	2,049	182	1,141	1,092	2,734	2,041		144,267			
Louisiana.....	28	611	331	2,941	1,165	31	371	566	1,225	974	1	51,513			
Maine.....	13	259	162	643	212	62	20	342	226	225		19,490			
Maryland.....	1	50	34	543	237	39	35	73	183	184		6,457			
Massachusetts..	14	287	317	1,871	1,202	197	62	675	1,160	178	472	45,630			
Michigan.....	16	311	278	1,296	880	268	11	286	891	314	96	21,726			
Minnesota.....	7	168	97	493	226	82	10	58	250	92	57	6,917			
Mississippi.....	47	1,258	602	4,931	737		152	171	703	275	2	93,522			
Missouri.....	67	1,438	842	1,944	779	115	151	232	1,156	352	12	89,786			
Nebraska.....	10	119	57	267	95	38		10	37	4	1	3,427			
Nevada.....		3	3	2								52			
New Hampshire	7	86	101	478	198	56	5	164	178	29	94	8,537			
New Jersey.....	5	172	185	1,818	560	70	34	255	524	307		29,050			
New Mexico.....		1	1									20			
New York.....	46	846	765	3,151	2,133	411	168	1,074	2,363	544	562	103,839			
North Carolina..	50	1,287	698	5,468	1,757	12	684	593	1,371	1,051		113,414			
Ohio.....	35	678	414	1,395	719	185	57	340 ¹	693	459	235	49,469			
Oregon.....	5	60	52	154	167	12	7	30	86	33	4	2,135			
Pennsylvania.....	21	508	406	3,242	1,532	327	315	648	1,662	766	933	56,732			
Rhode Island....	3	60	67	152	163	22	12	136	139	43	76	10,031			
South Carolina..	26	788	450	6,096	1,823		927	824	2,450	1,123		95,243			
Tennessee.....	46	1,107	696	2,283	1,026	37	98	316	1,142	474	16	100,192			
Texas.....	45	1,047	590	1,392	990		161	114	684	272		59,637			
Utah.....		1	1									10			
Vermont.....	7	112	87	389	270		58	164	175	51		8,250			
Virginia.....	25	1,172	547	11,110	2,255	1,171	1,089	1,351	1,818	1,839	341	169,310			
Washington.....	2	12	9									224			
West Virginia...	15	339	206	788	255		47	80	293	169	5	23,638			
Wisconsin.....	12	185	135	381	373	84	6	93	370	53	82	11,718			
Wyoming.....	1	2	1			1			1			50			
925				21,255	13,117	87,874	32,515	4,660	8,076	12,768	34,517	17,561	3,719	1,815,300	
Statistics, 1874...				943	21,510	13,354	102,496	36,526	6,421	7,040	12,740	39,805	17,401	3,917	1,761,171

SUNDAY-SCHOOLS AND CONTRIBUTIONS.

(AS FAR AS REPORTED.)

STATES.	NUMBER OF SCHOOLS.	OFFICERS AND TEACHERS.	SCHOLARS.	BAPTISMS.	VOLUMES IN LIBRARY.	BENEVOLENT CONTRIBUTIONS.*
Alabama.....	305	1 586	12,490	40	8,208	\$14,035.61
Arkansas.....	75	300	3,000	.....	.....	2,220.55
California.....	43	568	3,852	73	7,586	31,561.30
Colorado.....	10	101	957	.....	2,234	.....
Connecticut.....	100	2,005	18,553	269	25,260	179,093.04
Dakota.....	10	50	394	6	519	1,866.21
Delaware.....	13	206	1,137	51	3,397	17,845.24
District of Columbia.....	24	354	3,100	53	5,201	14,656.51
Florida.....	100	312	2,500	.....	.....	1,433.07
Georgia.....	500	3,125	25,000	.....	.....	57,416.00
Illinois.....	140	5,500	54,200	492	61,000	142,133.81
Indiana.....	393	4,673	36,506	72	23,843	40,764.12
Indian Territory.....	17	.....	.....	.....	.....	205.75
Iowa.....	206	2,354	17,187	132	26,456	114,371.83
Kansas.....	100	1 600	6,500	.....	4,627	160.00
Kentucky.....	254	1,559	17,425	342	7,710	266,536.24
Louisiana.....	100	645	5,000	43	710	8,839.90
Maine.....	238	2,494	15,611	.....	.....	21,002.55
Maryland.....	45	735	4,942	193	11,925	56,647.96
Massachusetts.....	215	2,130	26,225	4	48,720	97,496 13
Michigan.....	319	3,626	24,532	560	15,000	143,011.90
Minnesota.....	64	560	3,792	.....	.....	46,513 02
Mississippi.....	380	2,246	7,382	379	.....	11,018 25
Missouri.....	816	6,247	49,261	152	52,000	9 298.22
Nebraska.....	26	208	1,560	.....	862	.....
New Hampshire.....	70	850	8,840	365	2,374	159,426.73
New Jersey.....	220	3,584	26,395	1,047	71,451	307,318.51
New York.....	742	10,310	79,728	2,733	92,113	650,406.00
North Carolina.....	341	1,635	17,980	211	9,218	24,542.72
Ohio.....	603	5,094	51,000	423	24,409	90,187.46
Oregon.....	19	190	952	.....	1,000	439.80
Pennsylvania.....	435	5,635	48,939	1,288	113,670	583,096.85
Rhode Island.....	56	1,168	9,567	173	24,476	106,119.37
South Carolina.....	390	2,500	14,000	207	11,575	13,365.41
Tennessee.....	500	2,500	20,000	234	2,050	23,967.10
Texas.....	250	1 250	10,000	72	.....	32,050.55
Vermont.....	100	1,010	9,906	85	17,522	47,556.35
Virginia.....	615	5,027	34,600	799	15,672	79,827 61
Washington.....	6	50	688	.....	.....	.....
West Virginia.....	280	2,500	10,000	20	9,000	5,107.79
Wisconsin.....	131	1,528	12,538	42	17,099	40,541.95
Wyom ng.....	1	11	80	.....	150	900 00
	9,252	88,036	683,319	10,560	717,028	\$3,442,981.59
Statistics of 1874.....	9,233	88,495	636,152	10,542	646 040	\$4,002,834.45

* Including those of Churches and Sunday-schools.

HOME AND FOREIGN STATISTICS.

STATES.	ASSOCIATIONS.	CHURCHES.	ORDAINED MINISTERS.	BAPTISMS.	MEMBERSHIP. TOTAL.	STATES.	ASSOCIATIONS.	CHURCHES.	ORDAINED MINISTERS.	BAPTISMS.	MEMBERSHIP. TOTAL.
NORTH AMERICA.											
Canada.....	12	322	249	1,270	17,042	ASIA.	.....	.....	.....	.....	.....
Grand Ligne Mission.....	11	10	45	360	.....	Assam.....	.....	4	34	133	676
Mexico.....	.....	8	3	11	151	Burmah.....	.....	20	44	46	1,200
New Brunswick.....	2	138	78	485	10,828	Ceylon.....	1	.....	.....	.....	127
Nova Scotia.....	3	171	99	2,654	20,085	China.....	.....	3	5	.....	865
Prince Edward Island.....	1	14	8	154	942	Hindustan.....	.....	18	44	240	8
United States.....	925	21,255	13,117	87,874	1,815,300	Japan.....	.....	1	5	.....	15
West Indies.....	.....	5	5	.....	3,017	Karens.....	.....	2	3	.....	.....
Hayti.....	.....	2	.....	.....	.....	Siam.....	.....	350	92	371	18,102
Jamaica.....	.....	110	44	1,233	21,026	Siam.....	.....	1	1	.....	154
Trinidad.....	.....	2	3	.....	461	Tellogos.....	.....	4	2	.....	3,620
.....	.....	.....	.....	.....	.....	.....	.....	8	20	186	.....
EUROPE.											
Denmark.....	943	22,038	13,616	93,726	1,889,312	AFRICA.	1	411	250	976	24,793
England.....	.....	17	16	.....	1,869	Cape Colony.....	.....	21	6	.....	437
Finland.....	31	1,938	1,411	8,204	185,760	Camaroons.....	.....	4	6	.....	116
France.....	3	26	18	42	65	Liberia.....	.....	16	14	24	1,234
Germany.....	3	103	100	1,477	20,335	St. Helena.....	.....	1	1	.....	200
Greece.....	.....	1	1	1	7	.....	.....	42	27	24	1,987
Holland.....	.....	13	4	.....	339	.....	.....	.....	.....	.....	.....
Ireland.....	.....	1	26	.....	1,480	.....	.....	.....	.....	.....	.....
Italy.....	.....	16	9	44	380	AUSTRALASIA.	.....	.....	.....	.....	.....
Norway.....	.....	17	13	54	1,510	New South Wales.....	1	23	11	.....	824
Poland.....	.....	3	2	.....	385	New Zealand.....	1	18	11	.....	940
Russia.....	.....	5	4	.....	1,519	Queensland.....	.....	11	6	.....	774
Scotland.....	.....	1	85	19	7,903	South Australia.....	.....	1	22	.....	2,013
Spain.....	.....	225	158	870	244	Tasmania.....	.....	3	1	.....	120
Sweden.....	.....	10	8	.....	10,160	Victoria.....	.....	50	37	.....	1,700
Switzerland.....	.....	.....	.....	.....	390	.....	.....	.....	.....	.....	.....
Turkey.....	.....	1	1	.....	110	.....	.....	.....	.....	.....	.....
Wales.....	.....	542	394	3,927	59,885	Grand Total.....	4	148	86	.....	6,377
.....											
.....	.....	.....	.....	.....	.....	Statistics of 1874.....	1,005	25,896	16,237	109,422	2,215,620
.....	57	3,257	2,258	14,693	203,151	.....	1,021	25,968	16,092	119,569	1,150,825

PROGRESS OF THE DENOMINATION SINCE 1770.

PREFACE.

CHURCHES IN 1770.	NO. IN 1784.			NO. IN 1792.			NO. IN 1812.			NO. IN 1832.			NO. IN 1840.			NO. IN 1851.			NO. IN 1860.			NO. IN 1875.		
	CHS.	MIN.	MEM.	CHS.	MIN.	MEM.	CHS.	MIN.	MEM.	CHS.	MIN.	MEM.	CHS.	MIN.	MEM.	CHS.	MIN.	MEM.	CHS.	MIN.	MEM.	CHS.	MIN.	MEM.
Maine.....	10	5	400	15	21	882	103	83	5,294	222	168	15,000	261	214	20,490	287	226	19,775	277	183	21,380	259	162	19,490
New Hampshire.....	11	24	1,000	32	40	1,732	69	48	4,940	90	78	6,705	163	101	9,557	96	85	8,086	93	78	8,359	86	101	8,597
Vermont.....	1	10	300	34	36	1,610	70	51	5,185	125	87	10,525	135	93	11,101	105	97	7,999	110	95	8,007	112	87	8,250
Massachusetts.....	12	67	4,500	32	105	6,234	91	81	8,104	189	220	20,200	213	193	26,311	149	382	31,052	268	288	36,518	287	317	45,630
Connecticut.....	11	28	1,500	35	65	3,214	65	54	5,716	92	97	10,039	103	106	11,725	115	149	16,355	119	117	18,273	111	132	19,750
Rhode Island.....	6	24	2,000	38	75	3,502	26	31	3,033	20	20	3,271	39	40	5,062	51	61	7,416	51	61	9,015	61	67	10,603
New York.....	7	11	1,704	62	83	3,687	239	157	18,409	605	545	60,066	775	782	79,155	813	866	85,493	839	784	92,873	846	765	103,859
New Jersey.....	15	22	2,475	26	20	2,279	35	26	2,811	61	63	3,981	73	78	9,008	106	121	13,856	120	135	16,911	172	185	29,650
Pennsylvania.....	7	23	2,950	31	33	1,350	63	57	4,365	157	121	11,103	248	152	21,682	332	297	30,953	385	288	37,278	406	46	56,732
Delaware.....	1	6	800	7	10	397	14	9	480	9	5	420	9	4	236	2	31	337	3	4	456	10	9	916
Maryland.....	10	8	506	13	11	776	14	9	697	34	23	1,341	44	25	3,290	32	26	3,438	34	30	4,143	50	34	6,457
Virginia.....	1	551	130	218	261	20,443	292	286	35,065	435	261	54,302	512	361	64,500	668	373	89,929	761	412	107,263	1,172	547	169,310
North Carolina.....	9	42	3,270	94	154	7,503	204	117	12,567	332	211	18,918	511	253	29,330	599	374	42,674	692	374	59,778	1,287	638	133,414
South Carolina.....	2	27	1,600	40	72	4,167	154	95	11,821	273	198	28,496	371	189	34,704	437	284	45,296	462	285	61,665	788	450	95,243
Georgia.....	6	10	458	42	77	3,211	163	109	14,761	509	225	38,332	672	319	48,302	847	613	65,231	996	586	84,021	1,993	1,85	174,543
Tennessee.....	6	7	379	18	21	889	156	125	11,325	413	243	20,472	653	452	32,000	406	422	37,281	663	386	46,397	1,007	69	100,192
Kentucky.....	4	5	300	42	61	3,095	285	183	22,694	484	268	34,124	723	380	61,042	727	498	69,698	845	370	81,202	1,420	7-8	144,207
Ohio.....	2	2	60	20	2	60	60	40	2,400	280	166	10,493	484	368	21,850	448	348	24,693	544	370	31,819	678	414	49,649
Indiana.....	2	2	60	20	2	60	60	40	2,400	280	166	10,493	484	368	21,850	448	348	24,693	544	370	31,819	678	414	49,649
Illinois.....	2	2	60	20	2	60	60	40	2,400	280	166	10,493	484	368	21,850	448	348	24,693	544	370	31,819	678	414	49,649
Missouri.....	7	8	153	161	123	4,622	140	93	4,972	279	161	10,958	439	297	24,260	713	401	49,280	943	336	28,038	562	333	38,974
Mississippi.....	7	8	153	161	123	4,622	140	93	4,972	279	161	10,958	439	297	24,260	713	401	49,280	943	336	28,038	562	333	38,974
Alabama.....	17	11	704	84	39	3,199	119	54	7,837	475	305	24,260	713	401	49,280	943	336	28,038	562	333	38,974	660	333	38,974
Louisiana.....	3	2	130	16	13	728	30	15	930	114	69	4,473	212	109	10,331	87	45	63,231	118	619	74,616	619	746	6
Arkansas.....	3	2	130	16	13	728	30	15	930	114	69	4,473	212	109	10,331	87	45	63,231	118	619	74,616	619	746	6
Michigan.....	17	5	181	34	25	810	199	99	4,443	361	289	12,903	188	123	8,794	185	135	11,718	188	123	8,794	185	135	11,718
Wisconsin.....	17	5	181	34	25	810	199	99	4,443	361	289	12,903	188	123	8,794	185	135	11,718	188	123	8,794	185	135	11,718
Iowa.....	15	11	445	93	70	4,131	188	123	8,794	185	135	11,718	188	123	8,794	185	135	11,718	188	123	8,794	185	135	11,718
California.....	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345
Dis. of Columbia.....	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345
Florida.....	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345
Oregon.....	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345
Texas.....	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345
Indian Territory.....	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345
Kansas.....	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345
Nebraska.....	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345
Nevada.....	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345
Idaho.....	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345
Dakota.....	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345
New Mexico.....	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345
Montana.....	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345
Utah.....	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345
Washington.....	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345
Wyoming.....	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345
West Virginia.....	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345
United States.....	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345	377	285	21,345

BAPTIST EDUCATIONAL INSTITUTIONS.

[SO FAR AS REPORTED.]

THEOLOGICAL INSTITUTIONS.

NAME.	When Founded.	PRESIDENT.	LOCATION.	INSTRUCTORS.			STUDENTS.	Gratuities for the Ministry.	Total Value of Property.	Amount of Endowment.	Income from Endowment.	Total Income Last Year.	Expenses Last Year.	Volumes in Library.	Date of Anniversary, 1876.
				M.	F.	Total.									
Hamilton Theol. Sem.	1820	E. Dolge, D.D.	Hamilton, N. Y.	5	42	47	42	42	\$90,000	\$55,000	\$2,026	\$17,224	\$17,145	10,000	June 21, 1876.
Newton Theol. Institut.	1825	Alvah Hawley, D.D.	Newton Centre, Mass.	5	6	11	67	67	432,025	300,139	21,149	27,291	29,928	12,870	June 14, 1876.
Western Bapt. Theol. Inst.	1840	B. Manly, D.D.	Georgetown, Ky.	2	22	24	62	62	38,000	45,000	18,300	25,000	25,000	10,000	June 8, 1876.
Rockwell Theol. Sem.	1851	A. H. Strong, D.D.	Rochester, N. Y.	7	75	82	76	76	415,000	215,000	15,300	225,000	225,000	10,000	May 16, 1876.
Bethel Col. Theol. School	1856	W. Gardner, D.D.	Russellville, Ky.	1	1	2	31	31	25,000	135,000	8,000	143,000	143,000	15,000	May 8, 1876.
South N. Bapt. Theol. Sem.	1859	J. P. Boyce, D.D.	Greenville, S. C.	6	66	72	68	68	225,000	225,000	15,000	240,000	240,000	15,000	May 14, 1876.
Bapt. Union Theol. Sem.	1871	G. W. Whitfield, D.D.	Upland, Pa.	6	46	52	69	69	403,000	60,000	2,000	62,000	62,000	6,000	May 10, 1876.
Crozer Theol. Sem.	1868	G. W. Whitfield, D.D.	Upland, Pa.	5	46	51	45	45	403,000	60,000	2,000	62,000	62,000	6,000	May 10, 1876.
Yardevman Sch. of Theol.	1869	W. R. Redwell, D.D.	Liberty, Mo.	5	45	50	45	45	1,513,025	1,010,139	65,475	44,317	53,033	58,550	June 8, 1876.
Total number.....				43	43	86	460	460	1,513,025	1,010,139	65,475	44,317	53,033	58,550	

COLLEGES AND UNIVERSITIES.

Brown University.....	1764	E. G. Robinson, D.D.	Providence, R. I.	15	270	280	270	50	2,225,000	602,555	76,509	55,372	53,821	45,000	June 21
Colby University.....	1812	H. E. Rouns, D.D.	Waterville, Me.	18	83	81	83	12	350,000	220,000	16,000	16,000	11,000	11,000	July 26
Madison University.....	1820	E. Dege, D.D.	Hamilton, N. Y.	10	101	101	101	70	508,324	300,000	24,711	31,269	31,269	10,000	June 22
The Columbian Univ.	1821	J. C. Welling, D.D.	Washington, D. C.	24	310	310	310	100	508,324	300,000	4,101	35,362	34,684	9,000	June 28
Georgetown College.....	1829	B. Manly, D.D.	Georgetown, Ky.	8	100	100	100	22	130,000	73,000	6,000	9,300	9,300	9,000	June 8
Denison University.....	1831	Rev. E. B. Andrews, D.D.	Granville, O.	9	102	102	102	40	205,000	137,113	11,100	15,000	15,000	11,000	June 29
Shurtleff College.....	1832	A. A. Kendrick, D.D.	Upper Alton, Ill.	9	132	132	132	34	172,133	137,113	8,000	14,000	17,000	9,000	June 8
Wake Forest College.....	1834	W. M. Wignate, D.D.	Wake Forest, N. C.	6	98	98	98	20	35,000	20,910	1,400	5,600	6,000	8,000	June 8
Franklin College.....	1834	W. T. Stott, D.D.	Franklin, Ind.	3	40	40	40	20	122,000	75,000	3,600	5,600	5,600	6,000	June 14
Mercer University.....	1834	J. T. Battle, D.D.	Richmond, Va.	7	157	157	157	43	187,000	200,000	6,000	15,500	5,000	6,000	June 22
Richmond College.....	1840	B. P. Poyear, A.M.	Richmond, Va.	7	167	167	167	12	60,000	30,213	8,315	14,000	15,000	6,000	June 22
Howard College.....	1843	Col. J. T. Murree, D.D.	Marion, Ala.	5	102	102	102	12	60,000	30,213	8,315	14,000	15,000	6,000	June 22
Baylor University.....	1845	W. C. Crane, D.D.	Independence, Tex.	6	70	70	70	13	350,000	125,000	8,315	13,691	13,706	4,500	June 7
University at Lewisburg.....	1847	J. R. Loomis, D.D.	Lewisburg, Pa.	6	135	135	135	52	500,000	100,000	4,500	19,487	3,000	3,000	June 8
William Jewell College.....	1849	M. B. Anderson, D.D.	Liberty, Mo.	8	146	146	146	35	553,945	170,000	10,000	19,487	27,320	11,750	June 28
University of Rochester.....	1849	M. B. Anderson, D.D.	Rochester, N. Y.	8	146	146	146	35	553,945	170,000	10,000	19,487	27,320	11,750	June 28
Mississippi College.....	1850	Rev. W. S. Wallis, A.M.	Oxford, Miss.	7	145	145	145	38	125,000	50,000	5,000	5,000	5,000	2,000	June 30
Mossy Creek College.....	1853	C. F. Smith, D.D.	Mossy Creek, Tenn.	3	150	150	150	12	40,000	500	500	5,000	5,000	2,000	June 1
Furness University.....	1853	J. C. Furness, D.D.	Greenville, S. C.	5	98	98	98	50	100,000	50,000	5,000	5,000	5,000	3,000	June 7
Central University.....	1853	L. A. Dunn, D.D.	Pella, Iowa	4	118	118	118	246	13	100,000	50,000	7,200	8,300	2,303	June 21
Kalamazoo College.....	1856	Kendall Brooks, D.D.	Kalamazoo, Mich.	7	130	130	130	34	200,000	93,000	6,310	9,460	9,660	1,000	June 8
Bethel College.....	1856	Leslie Waggener, A.M.	Russellville, Ky.	7	130	130	130	35	30,000	23,000	1,000	2,650	2,650	75	June 20
University of Chicago.....	1857	J. C. Burroughs, D.D.	Chicago, Ill.	10	302	302	302	66	53,000	25,000	800	5,000	6,150	2,000	June 19
Vassar College.....	1861	J. C. Burroughs, D.D.	Waco, Tex.	9	112	112	112	8	53,000	281,000	19,335	189,997	207,343	2,000	June 19
University of Des Moines.....	1865	Rev. J. A. Nash, D.D.	Des Moines, Iowa	4	35	35	35	67	41,000	30,000	19,335	189,997	207,343	9,000	Apr. 29
La Grange College.....	1865	J. F. Cook, A.M.	La Grange, Mo.	7	130	130	130	34	50,000	10,000	1,000	700	1,200	1,200	May 28
Concord College.....	1866	H. J. Greenwell, A.B.	New Liberty, Ky.	1	4	4	4	30	50	1	1	1	1	1	June 5
Louisiana Bapt. College.....	1869	Rev. J. T. Williams, A.M.	Louisiana, Mo.	2	45	45	45	35	80	2	2	2	2	2	June 9
California College.....	1871	A. S. Worrell, D.D.	Varaville, Cal.	2	45	45	45	35	80	2	2	2	2	2	June 9
Monongahela College.....	1871	Rev. J. B. Solomon, A.M.	Jefferson, Pa.	4	129	129	129	8	150,000	43,000	2,700	2,550	2,800	200	July 2
South Western Univ.	1874	Wm. Shelton, D.D.	Jackson, Tenn.	4	129	129	129	8	150,000	43,000	2,700	2,551	500,686	167,468	
Total number.....				221	54	275	3893	1092	8,045,146	3,276,381	228,060	476,551	500,686	167,468	

ACADEMIES, SEMINARIES, INSTITUTES, AND FEMALE COLLEGES.

NAME.	When Founded.	PRESIDENT.	LOCATION.	INSTRUCTORS.			STUDENTS.			Total Value of Property.	Amount of Endowment.	Income from Endowment.	Total Income last Year.	Expenses last Year.	Volumes in Library.	Date of Annual Meeting, 1876.
				M.	F.	Total.	M.	F.	Total.							
Ala. Central Fem. Col.	1857	Jno. F. Lanneau, A.M.	Tuscaloosa, Ala.	3	6	9	80	105	185	200,000			11,601	10,688	1,175	June 28.
Almira College.	1859	Rev. J. B. White, A.M.	Greenville, Ill.	1	6	7	105	105	210	100,000					340	June 22.
Angusta Institute.	1859	Rev. J. T. Robert, LL.D.	Angusta, Ga.	1	2	3	66	7	73	9,000			1,895	3,342	800	Dec. 5.
Benedict Institute.	1859	Rev. T. S. Dodge	Columbia, S. C.	2	7	9	32	118	150	23,500						June 1.
Bethel Female College.	1852	Rev. J. W. Rust, A.M.	Hopkinsville, Ky.	2	8	10	100	100	200	32,000					100	June 30.
Central Valley Seminary.	1852	Rev. A. Bush, A.M.	Osgoe, Iowa.	3	5	8	53	45	98	22,000					1,000	June 29.
Central Female Inst.	1853	Rev. W. Hillman, LL.D.	Clinton, Miss.	3	4	7	124	121	245	50,000		700	15,000	11,000	1,000	June 23.
Central Female Inst.*	1873	Alex. S. Townes.	Rome, Ga.	4	7	11	131	131	262	10,000						June 23.
Cherokee Bap. Fem. Col.	1873	Alex. S. Townes.	Murfreesboro, N. C.	8	7	15	122	122	244	40,000					500	June 28.
Chowan Bap. Fem. Inst.	1848	Dr. A. McDowell.	Hartsville, N. Y.	2	8	10	114	90	204	90,000	1,800		3,000	6,500	750	June 10.
Colgate Academy.	1872	Rev. F. W. Towle, A.M.	Hartford, Conn.	4	3	7	114	90	204	163,000	21,000	1,500	21,378	21,131	1,000	June 28.
Conn. Lit. Institution.	1825	J. A. Shores, A.M.	Hartford, Conn.	4	3	7	114	90	204	200,000	45,000	150	15,000	14,000	330	June 11.
Cook Academy.	1825	Chas. J. Farnham, LL.D.	Hartford, Conn.	4	3	7	114	90	204	200,000	45,000	150	15,000	14,000	330	June 11.
Georgetown Fem. Sem.	1829	Prof. J. F. Johnson, A.M.	Georgetown, Ky.	2	4	6	7	85	92	25,000			11,300	11,300	275	June 14.
Georgia Bap. Fem. Col.	1819	Rev. G. Y. Brown, A.M.	Madison, Ga.	2	4	6	7	85	92	15,000			1,145	1,145	100	June 27.
Hamden Acad. Fem. Col.	1854	Prof. C. H. Johnson.	Greenville, S. C.	4	9	13	122	122	244	20,000					100	June 25.
Hall's Institute.	1842	Chas. L. Cooke	Bedford Springs, Va.	1	1	2	92	92	184	75,000						June 25.
Iowa University.	1870	Rev. L. B. Barker.	New Orleans, La.	1	5	6	55	55	110	20,000			4,507	4,507		June 30.
Lewisburg Academy.	1847	Rev. J. R. Loomis, LL.D.	Lewisburg, Pa.	5	3	8	6	9	15	14,000			7,109	7,109	250	June 7.
Lexington Fem. Col.	1865	Rev. Prof. A. F. Fleet.	Lexington, Ky.	2	3	5	79	83	162	15,000			8,000	8,000	2,000	June 16.
Mary Sharp Fem. Col.	1851	Prof. A. F. Fleet.	Lexington, Ky.	2	7	9	11	33	44	25,000			2,100	2,100	75	June 16.
Meridian Fem. College.	1851	Z. C. Graves, LL.D.	Winchester, Tenn.	1	4	5	7	69	76	8,000						May 31.
Nashville Institute.	1865	Rev. L. M. Stone.	Meridian, Miss.	1	4	5	85	41	126	47,000			5,000	5,000	3,000	June 4.
New Hampton Institute.	1833	D. W. Phillips, D.D.	Nashville, Tenn.	2	3	5	100	36	136	37,000		300	16,237	16,237		June 20.
Peddie Institute.	1869	LaRoy F. Griffin.	Fairfax, Va.	3	7	10	43	36	79	175,000			260	260	500	Oct. 3.
Red Institute.	1853	C. A. Gilbert, A.M.	Hightstown, N. J.	1	2	3	42	36	78	14,000					1,800	May 1.
Richmond Institute.	1867	Rev. C. H. Corey, A.M.	Richmond, Va.	3	5	8	70	5	75	60,000			15,000	15,000	1,300	May 1.
Snow College Inst.	1867	Rev. H. M. Tupper.	Richmond, Va.	3	5	8	70	5	75	100,000			12,209	12,209	4	May 22.
South Jersey Inst.	1869	Prof. R. K. D.D., LL.D.	Baltimore, Md.	3	7	10	43	36	79	85,000			20,000	20,000	4	June 22.
Stephens Fem. College.	1869	Miss H. F. Spratt.	Columbia, Mo.	2	8	10	150	150	300	65,000		1,200	15,182	14,580	750	June 29.
Union Sem. & Univ.	1822	Miss H. F. Spratt.	Columbia, Mo.	2	8	10	150	150	300	70,000			15,000	15,000	1,500	May 31.
Walden University.	1855	Rev. G. M. P. King	Lewisburg, Pa.	3	2	5	75	15	90	35,000						June 31.
West Pa. Univ.	1855	Rev. G. M. P. King	Beaver Dam, Wis.	2	2	4	55	25	80	30,000			5,416	5,416	500	June 29.
West Pa. Gls. & Sci. Inst.	1873	Rev. A. K. Bell, D.D.	Mont Pleasant, Pa.	3	4	7	40	35	75	40,000			7,000	7,000	1,500	June 22.
Worcester Academy.	1841	J. D. Smith, A.D.	Worcester, Mass.	6	4	10	95	42	137	150,000	60,000	4,000	2,000	2,000	1,000	June 23.
Wyoming Institute.	1871	Luther Filmore	Laramie, Wyo.	2	2	4	20	25	45	6,000						June 23.
Wyoming Seminary.	1869	Rev. M. Heath, A.M.	Wyoming, Del.	1	4	5	51	39	90	25,000			11,000	11,700	1,000	June 23.
Young Ladies Inst.	1832	D. Shephardson, D.D.	Graenville, O.	1	9	10	102	102	204							June 23.
Total number.	38			104	152	256	1445	2415	3860	\$2,051,500	\$230,850	\$10,550	\$202,158	\$210,325	21,305	.....

* From previous Reports. † Schools for Freedmen, under the auspices of the American Baptist Home Mission Society.

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I.
PRELIMINARY MOVEMENTS.

I. EARLY BAPTISTS IN MASSACHUSETTS.

By REV. DAVID WESTON, D. D.

II. EARLY BAPTISTS IN VIRGINIA.

By REV. ROBT. BOYLE C. HOWELL, D. D.

PRELIMINARY MOVEMENTS.

I.

EARLY BAPTISTS IN MASSACHUSETTS.¹

OUR thoughts to-day are naturally directed to the past. We look back to that event which occurred a hundred and twelve years ago almost at this hour, and in consequence of which we are now assembled, and we compare that day with this.

The contrast is indeed great. Our nation has been born, and has grown to its maturity of strength and stature; our population has multiplied again and again; we have spread from the Atlantic to the Pacific; invention has remodeled all our employments and modes of life; in language and dress and manners and customs we are a different people from those whose acts we to-day commemorate.

It would be pleasant, and not unprofitable, to linger over the consideration of these external and secular changes of more than a century past. But though the day be secular, all its associations which have brought us together are religious, and it seems most appropriate that we look at the past simply from a religious stand-point, and that the changes which we note be simply the changes through which God has led us as his people.

One hundred and twelve years ago to-day this ancient church was founded. It was a bold and important movement by itself, yet it was but a part, though a leading part, of a broader and weightier movement. I wish to-day, first, to consider this general movement,—what caused it, and what it was; and, secondly, to consider how this movement has been vindicated and justified by the history of a century. My theme then is,—THE BAPTIST MOVEMENT OF A HUNDRED YEARS AGO, AND HOW A HUNDRED YEARS HAVE JUSTIFIED IT.

¹ A Discourse by Rev. David Weston, D. D., entitled, "The Baptist Movement of a Hundred Years Ago, and its Vindication," delivered at the one hundred and twelfth anniversary of the First Baptist Church, Middleborough, Mass., Jan. 16th, 1868.

I. It cannot be denied that the first colonists, both at Plymouth and at Massachusetts Bay, were men of almost unexampled godliness. They attempted also to form churches of apostolic purity and spirituality. But they incorporated into their churches two baneful principles, which in the process of time well-nigh accomplished their destruction,—Infant church membership, and The union of Church and State.

They held that a church should be composed of “saints walking together in the ordinances of the gospel, and their children.” True, at the first, they never admitted their unconverted children to the communion nor allowed them to participate in any church action, and so their churches were virtually composed only of such as were deemed believers. But the doctrine that church membership descends from parent to child could not be without effect. It was naturally asked, If the children of church members are themselves church members by birth and baptism, why not treat them as such?

Again, the colonists attempted to establish not so much a civil government as a theocracy,—a government as purely divine as that of the ancient Jews. It was therefore a principle of the Plymouth Colony from the first that no heretic should be a freeman, that is, a citizen; and in 1631 it became a law of the Colony of Massachusetts Bay that no one but a church member, of course in the Standing Order, should be a freeman. As ship after ship brought over new colonists, and as children in the colonies grew up unconverted, it soon resulted that there were many men in the colonies deprived of all the privileges of citizenship; and, as citizenship could only be obtained by church membership, unconverted men naturally desired to become church members.

The obvious tendency of these causes was to change the ground of active church membership; and, so rapid was their working, that in a very few years most churches had practically abandoned the principle that, in order to such membership, personal piety was requisite. As early as 1657 this change of principle was recognized by the highest ecclesiastical authority. A general synod of the churches in Massachusetts and Connecticut was held in Boston, and adopted the notorious Half Way Covenant, the basis of which was, that all persons who had been baptized, and whose lives were not scandalous, should be regarded as church members, privileged to vote in church transactions, and to bring their children to baptism; only the Lord's Supper was to be withheld from such as did not present evidence of personal piety. Thus the churches became composed of those who were

members by the Half Way Covenant, and those who were members in full communion.

The next step downward from the original spirituality of the churches was still less difficult. The Half Way Covenant was obviously inconsistent. If infant baptism made its subjects active members of the church, there was no reason for debarring them from the communion. Gradually the evidence of personal piety was less and less demanded. The custom of requiring a relation of Christian experience, to be considered and voted upon by the church, upon receiving a candidate, passed away. In 1696, a church was formed in Hartford, Connecticut,¹ and in 1699, another in Boston,² upon the express principle that baptism alone, without evidence of conversion, should admit to full communion. Other churches speedily took their stand upon the same ground, and soon even the most rigid welcomed to the Lord's Supper all baptized persons who would simply give a formal assent to the covenant. A little later the ground was almost universally taken that both baptism and the communion were designed merely as means of grace, of which all moral persons should be encouraged to avail themselves, even though they might know themselves to be in a natural condition. Thus the distinction between the regenerate and the unregenerate was ignored, infant baptism was substituted for personal faith, and the churches became filled with unconverted members.

The ministry was recruited from their ranks. From the first the laws had required the towns to support, "able, orthodox, and learned" ministers. It had come to be generally understood that every minister must be a graduate of Harvard or Yale College, and the general Court of Massachusetts had, in several instances, forbidden the ordination of non-graduates.³ Learning was made almost the only requisite; piety was little thought of in the selection of Christian teachers. In 1708, Solomon Stoddard, a noted clergyman of Northampton, Mass., maintained that "men who are destitute of saving grace may preach the gospel,"—that "a minister who knows himself unregenerate may, nevertheless, lawfully administer baptism and the Lord's Supper;" "which views," says Backus, "extensively prevailed for the next twenty years." Dr. Chauncey, a pastor in Boston, advocated the opinion that unconverted ministers "whose lives are visibly contradictory to the gospel" may be baneful to the

¹ Trumbull, *Hist. of Conn.*, Chap. XIX.

² Backus, II. 26.

³ Col. Rec., III. 158, 236, 331.

church, but not unconverted ministers who, "from what outwardly appears, ought to be well thought of;" and that conversion is "necessary for ministers in their private capacity, rather than in their public capacity as officers of the church."

The result of all these downward steps may easily be inferred. From the very first, the piety of the New England churches had begun to decline, and in a little more than a century it was almost dead.

Of this there is abundant testimony. Thomas Prince, associate pastor of the Old South Church in Boston, in 1743, wrote as follows: "The second generation rising and growing thick on the stage, a little after 1660, there began to appear a decay; and this increased to 1670, when it grew visible and threatening, and was generally complained of and bewailed by the pious among them, and yet much more to 1680, when but few of the first generation remained. We have been generally growing worse and worse ever since."¹ Mr. Willard, another pastor in Boston, in a discourse published in 1700, entitled "The Perils of the Times Displayed," exclaims: "Whence is it that there are so many immoralities among professors? That there is so little success of the gospel? How few thorough conversions,—how scarce and seldom! The decays which we already languish under are sad, and what tokens are on our children that it is like to be better hereafter? Alas, how doth vanity abound among them! How do young professors grow weary of the strict profession of their fathers!" In the same year, Increase Mather, afterwards President of Harvard College, in a work entitled "Vindication of the Gospel Order in New England," wrote: "That there is a great decay of the power of religion throughout New England is lamentably true;" and he expressed the fear lest, "if the begun apostasy should proceed as fast the next thirty years," the gospel itself might depart out of New England. Mr. Stoughton, in the election sermon to the General Court of Massachusetts in 1668, alluding to the first generation of the colonists, said: "Whilst they lived, their piety and zeal, their light and life, their counsels and authority, their examples and awe, kept us right, and drew us on in the ways of God to profess and practise the best things; but now they are gone, ah! how doth the unsoundness, the rottenness and hypocrisy of too many among us make itself known as it was with Joash after the death of Jehoiada!" And Mr. Torrey, three years after, in a sermon to the General Court published with the title, "A Plea for the Life of Dying Religion," said: "There is already a great

¹ Christian Hist., I. 94, 95.

death upon religion,—little more than a name to live. How much it is dying respecting the being of it by the general failure of the work of conversion! How much it is dying respecting the visible profession and practice of it by the formality of churches and by the apostasy of hypocritical professors!”¹ In 1679, the General Court [Legislature] of Massachusetts called a synod of the clergy and lay delegates from the churches to consider “What were the evils that had provoked the Lord to bring his judgments upon New England?” and “What was to be done that these evils might be reformed?” and the synod answered the questions, saying, with many other similar statements: “There is a general apostasy of the heart from God; pride and arrogance of heart have arisen; the name of God is profaned by the use of common oaths; the Sabbath is desecrated by worldly employments and recreations as well as by irreverent behaviour and inattention in the house of God during public worship; inordinate passions manifest themselves by intemperance in bodily enjoyments, the frequenting of taverns, immodest apparel, increase of law-suits, promise-breaking, strivings after worldly gain through unreasonable profits in trade, and covetousness;” and not only was it declared that “most of these are sins which many are guilty of,” but it was more than intimated that they were all alarmingly prevalent in the churches themselves. In 1690 the Legislature sent out a public document, in which it stated that “corruption of manners, attended with inexcusable degeneracies and apostasies,” have provoked God’s anger, which shows itself “by manifold judgments.”² And in 1725, a petition was presented to the Legislature by Cotton Mather, in the name of the General Convention of Ministers, praying that, “in view of the great and visible decline of piety in the country, another synod might be called “for the remedy of the existing unhappy condition.”³ Says Jonathan Edwards: “We have long been in a strange stupor. The influences of the Spirit of God have been but little felt, and the nature of them but little taught.”⁴ And says another author of the same time: “No serious-minded Christian could behold it without a heavy heart, and scarce without a weeping eye, to see the solid, substantial piety for which our ancestors were justly renowned, having long languished under sore decays, brought so low and seemingly just ready to expire and give up the ghost.”⁵

The ministers were but little in advance of the churches. Gilbert Tennant wrote that “the body of the clergy of that generation were

¹ Backus, II. 20-25.

² *Magnalia*, book V. part IV.

³ Backus, II. 74.

⁴ Works, III. 293.

⁵ Hovey, *Life of Backus*, 33.

as great strangers to the feeling experience of the new birth as was their predecessor Nicodemus." John Porter, pastor in the North Precinct of Bridgewater, wrote that "light, airy, fashionable young men, who deny, oppose, and banter the great, soul-humbling and Christ-exacting doctrines of the gospel, and ridicule experimental religion as enthusiasm," no sooner graduate from the college "than they are invited to preach and settle in the ministry," and are ordained. "We have frequent and flagrant instances of it. He that runs may read it, and he is wilfully blind that does not see it. 'These things are a lamentation, and shall be for a lamentation.'"¹ Whitefield wrote of the New England clergy: "Many, perhaps most that preach, I fear, do not experimentally know Christ." "I am verily persuaded, the generality of preachers talk of an unknown and unfelt Christ; and the reason why congregations have been so dead is, because they have had dead men preaching to them; for how can dead men beget living children?"² And though the clergy for the most part withheld themselves from the preaching of Whitefield, yet more than twenty ministers of the Standing Order in Massachusetts alone were brought to acknowledge that they had never before known Christ.

Thus low had the churches fallen. "New England," says Backus, "was involved at this time in darkness that might be felt." The legitimate fruit, let it be remembered, of two principles incorporated by the first colonists in their churches,—Infant baptism and church membership, and The Union of Church and State.

But God had better things in store for New England. There were still a few who had "not bowed the knee to Baal," and God was preparing to raise up more.

In 1727, Jonathan Edwards, of whom it is probably not too much to say that the past two centuries have not produced his equal as a theologian, then only twenty-three years of age, yet having already served nearly three years as tutor in Yale College, was ordained in Northampton over the church where, a few years before, his grandfather Solomon Stoddard had preached that all moral persons should be urged to be baptized and come to the communion table, and that any man of good moral character, though he might know himself to be destitute of saving grace, might be settled as pastor and administer the ordinances. In 1733, there commenced at Northampton, under the preaching of Edwards, a revival of religion, so powerful that for

¹ Backus, Exam. of Fish's Sermons, 68, 69.

² Tracy, Great Awakening, 95.

five or six successive weeks an average of thirty a week were hopefully converted.¹ It continued nearly two years, and at last seemed to close only from lack of material ; for "scarce a grown person in the place remained unaffected, and many children were effectually called." Many came from a distance to witness the wonderful work and caught its spirit, and many ministers and churches were quickened both in this [Massachusetts] State and in Connecticut, and its influence was felt throughout New England.

Thus, when the enemy had come in like a flood, the Spirit of the Lord lifted up a standard against him. But Edwards, with all his knowledge and power as a theologian, and his almost unexampled fervor and depth of piety, was by no means able alone to cope with the everywhere advancing force of worldliness ; so far from it, indeed, that a few years later, when he had taken and firmly maintained the ground that none should be admitted to the ministry or to church membership and the Lord's Supper but the manifestly regenerate, there were found in all Berkshire and Hampshire counties only three ministers who would sustain him, and, by the advice of an ecclesiastical council, his ungrateful people at Northampton dismissed him from his charge.

God was preparing for Edwards other helpers. In 1739, George Whitefield for the second time visited America, and was preaching in Georgia. Of all men who ever lived, nature and grace seem to have designed Whitefield for the pulpit. Fervent in piety, with an intellect naturally vigorous and richly furnished by cultivation, a warm and generous heart, a glowing imagination, an irrepressible enthusiasm, a commanding yet winning presence, and a voice of such wonderful power that Garrick declared he could make his audience tremble or weep as he chose, by the modulation with which he would pronounce the word *Mesopotamia*, from his first sermon in Gloucester, England, at the age of twenty-two, which was said to have driven fifteen persons mad, to his last sermon at Exeter, New Hampshire, wherever he went, thousands hung enchanted upon his lips, and were drawn by his sanctified eloquence to repentance and faith and consecration to God. The fame of the wonderful preacher had reached New England, and a pressing invitation was sent him to come hither. In September, 1740, he landed at Newport, Rhode Island, and for between two and three months preached daily, a hundred and seventy-five sermons in all, in New England, principally in Massachusetts. His congregations are

¹ Edwards, Works, III. 240.

said to have numbered sometimes not less than fifteen thousand, and, comparatively brief as was his term of labor, many thousands were quickened or converted.

The work which Whitefield had commenced was not suffered to cease with his departure. On his journey south he met, in New Jersey, Gilbert Tennant, an Irish Presbyterian, of a spirit kindred to that of Whitefield himself, and prevailed upon him to visit the scene of his own recent labors. Tennant spent in New England, principally in Massachusetts, the winter of 1740-1, preaching a few days in a place, with a success only second to that of Whitefield. Bellamy and Wheelock and Pomeroy and Davenport followed Tennant; and many others, pastors of churches of the Standing Order quickened or then first converted, or new laborers raised up of God for the time, joined in the glorious work, and have left a precious memory in the immediate fields of their labor. Revival followed revival. In two years from Whitefield's landing at Newport, it is estimated that from thirty to forty thousand had been converted. In 1745, another visit from the great evangelist, added new heat to the flame. A work was done which is fitly called *The Great Awakening*; New England was arrested in her rapid downward progress, and saved from that worst type of infidelity,—the infidelity of cold and hypocritical formality.

Our own towns of Middleborough and Bridgewater¹ received a bountiful share of the blessing. John Porter, pastor in the North Precinct of Bridgewater, was one of Whitefield's converts, though he had previously preached several years. For two years after Tennant's visit to this town there was a constant revival, and, though it was at no time as powerful as in many other places, very many were converted.² In March, 1741, Tennant preached in Middleborough at the First Precinct, and left a deep impression. Through the succeeding summer the interest increased, yet few were converted. Feeling sure that God was near and about to bless them, the church called in the aid of a neighboring minister. Suddenly the cloud burst and heaven poured down the shower. Seventy-six were struck with conviction in a single day. In a few days two hundred had been awakened, and for months the work advanced with steady power.³

It was in this *Great Awakening*, at the very time when the Spirit of God was moving the hearts of Christians in this town previous to the

¹ Titicut parish, in which is the first Baptist Church in Middleborough, comprises the north part of Middleborough and the south part of Bridgewater.

² *Great Awakening*, 127-132.

³ *Great Awakening*, 171-176.

descent of his converting power, that he was also pouring the wine and oil of heavenly grace into the wounded heart of a young man in another State, whom soon his providence was to transfer to this field and to make here his honored agent for many years. Davenport and Wheelock and Pomeroy visited Norwich, Connecticut, and preached with their accustomed power; and, among others, Isaac Backus was converted.

Our Saviour said to the Pharisees, "Had ye believed Moses, ye would have believed me, for he wrote of me." Thus it might be said of the churches of the Standing Order, that if they had been of Christ, they would have recognized Christ's work. But, for the most part, they condemned and resisted it. Harvard and Yale colleges hastened to publish declarations against Whitefield. Dr. Chauncey, of Boston, wrote a book expressly to condemn the whole movement.¹ Connecticut passed laws forbidding a settled minister to preach uninvited in the parish of another minister, under penalty of the loss of his own support, and forbidding any minister not settled thus to preach, under penalty of being ejected by the constable from the bounds of the colony.² The churches took every opportunity to inveigh against an illiterate ministry, exhorters, relations of experience, and other characteristics of the new movement.

Thus there was naturally, and from the first, a decided separation of the converts of the Great Awakening from such churches of the Standing Order as opposed it. The converts were termed New Lights, in distinction from the dimness or darkness of the dead orthodoxy. The churches, treating the new movement with coldness and disdain, presented no inducement to the New-Light converts to unite with them, or, if already members, to continue in their membership. Their Half-Way Covenant, openly admitting the unconverted to the Lord's Supper, and even to the ministry, was abhorrent to the warm-hearted piety of the new disciples.

Still, doubtless many converts of the new movement, from seeming necessity, united with the old churches. Thus Isaac Backus, "wishing to enjoy the precious ordinance of the Supper," joined the first Congregational Church in Norwich, July 11, 1742, but under a mental protest "and hoping for a reformation." Others, shut out from union with the Regular churches by their own conscious lack of harmony with them and by the action of the churches themselves, soon began to found churches of their own. These were denominated Separate

¹ Backus, II, 152.

² Backus, II, 137.

churches, and were characterized by the general characteristics of the New-Light movement, differing from the Regular churches especially in demanding evidence of piety in every one admitted as a communicant. From September, 1746, to May, 1751, Backus mentions the ordination of thirty-one persons as pastors of Separate churches.¹

Besides the characteristics above mentioned which divided the Separate from the Regular churches, there were many members of the Separate churches who held views radically different from all the Regular Churches on the question of baptism. The one bugbear more horrible than any other in the world, in the eyes of the churches of the Standing Order, seems to have been a Baptist, or, as they chose to call him, an Anabaptist. The terms by which they were wont to characterize such a heretic might remind one of the charge brought against Edward Wightman, who, for no other crime than being a Baptist, was burned for heresy in Litchfield, England, in 1611, and who was declared convicted of "the wicked heresies of the Ebionites, Cerinthians, Valentinians, Arians, Macedonians, of Simon Magus, of Manes, Manichees, of Photinus, and Anabaptists, and of other heretical, execrable, and unheard of opinions, by the instinct of Satan by him excogitated and holden."²

Baptist principles are discoverable in New England from the very earliest colonial settlements. The Puritans of Plymouth had mingled with the Dutch Baptists during the ten years of their sojourn in Holland, and some of them seem to have brought over Baptist tendencies even in the Mayflower. Dutch Baptists had emigrated to England and extended their principles there; and from time to time a persecuted Baptist in England sought refuge in America, and, planted here, brought forth fruit after his kind. But as every offshoot of these principles here was so speedily and vigorously beaten down by persecution, and especially as, after the banishment of Roger Williams, there was an asylum a few miles distant, just over Narraganset Bay, where every persecuted man could find liberty of conscience, Baptist principles made little progress in the New England colonies, except Rhode Island, for the first hundred and twenty years. A little church of Welsh Baptists was founded in Rehoboth, near the Rhode Island line, in 1663, and shortly afterwards was compelled by civil force to remove to Swanzea, where, as it was distant from the centres of settlement, it was suffered to live without very much molestation. It still exists, the oldest Baptist church in the State. In 1665, the First Baptist

¹ Backus, II. 175.

² Backus, I. 408.

Church in Boston was organized, and, alone, for almost a century, withstood the fire of persecution,—ever in the flames, yet never quite consumed. In 1693, a second church was constituted in Swansea, not as a Regular, but as a Six-Principle, Baptist Church. In 1705, a Baptist church was formed in Groton, Connecticut. These four churches, three Regular and one Six Principle, having in the aggregate probably less than two hundred members, were all the Baptist churches in New England outside of Rhode Island previous to the Great Awakening.

Trace back the record of church history to the early centuries, and it will be invariably found that every time of quickening and reformation has produced Baptists. Brought out of dead formality and actuated by living piety, men have naturally cast off the mere form of infant baptism, and have substituted for it the original rite of believers' baptism, by which the regenerate and loving heart expresses its loyalty to Christ. The Donatists, reformers of the fourth century, when infant baptism was a recent innovation not yet universally accepted, were Baptists. The Albigenses, reformers of the seventh century, so far as history enables us to decide, were Baptists; and so were the Waldenses and Petrobrussians, reformers of the eleventh and twelfth centuries, who kept the light of pure Christianity burning when everywhere else in the world it was quenched in the slough of Romish corruption. The Arnoldists and Hussites, reformers before Luther, and who prepared the way for him, were Baptists. Wickliffe of England, whom historians have agreed to call "the morning star of the Reformation," was a Baptist. The views of these reformers were not always definitely stated, or perhaps definitely settled in their own minds; but they all held substantially the doctrines which are now the peculiar tenets of Baptists.¹ The Great Reformation of the sixteenth century could never have occurred if it had not been heralded by Baptists.

It was the same in the Great Awakening. So soon as men began to be quickened and filled with the love of God, they saw, as if by instinct, that the mere form of infant baptism could never, as it is claimed, make its subjects the children of faithful Abraham, and they turned from the belief in a covenant which by an empty ceremony, an act of another, professed to unite the unregenerate and almost unconscious heart with God, to that view of baptism that makes it the ordinance by which the believer, buried in the likeness of Christ's death, and raised in the likeness of Christ's resurrection, expresses his union with Christ and the washing away of his sins in Christ's blood.

¹ Benedict, *Hist. of the Baptists*, 60-84.

Thus the initial movement of the Great Awakening under Edwards produced in Massachusetts a few little Baptist churches, and when the Separate churches were formed they were soon largely composed of Baptist members.

For a time, Baptists and Pedobaptists in the Separate churches attempted, as they were wont to term it, to "build together." Sometimes the pastor was a Baptist, and sometimes a Pedobaptist. If a Baptist, and it was desired that a child in his flock should be sprinkled, he exchanged with a neighboring Separate Pedobaptist pastor; if a Pedobaptist, and one of his flock wished to be immersed, he exchanged with a neighboring Separate Baptist pastor. Thus all were accommodated, and Baptist and Pedobaptist communed together in the manner which some are so anxious to revive to-day. These churches acted on precisely the principle for which Robert Hall pleaded so eloquently in England more than half a century later.

But the plan was found, as it must be found again if ever revived, impracticable. When any one was immersed, and especially one that had been already sprinkled, the Pedobaptist members of the church would not attend, and would naturally drop expressions of disapproval; and when a child was sprinkled, the Baptists would turn away their heads, or sometimes turn their backs. The pastors were constrained and ill at ease, compelled to be silent on the important subject of the ordinances of the church. It soon became evident that there must be still another separation. As the Baptists were the disaffected party, the responsibility of action fell upon them, and they began to withdraw from the Separate churches, and to found churches of their own.

This movement of the formation of Baptist churches by secession from New-Light, or Separate, churches, began about the year 1750, and by 1760 was rapidly working. For the next twenty years an average of two Baptist churches a year was formed, largely by this process, in Massachusetts alone.¹

One of the earliest thus formed was the honored church whose anniversary we celebrate to-day; and the history of this church, with the history of Isaac Backus, its founder, is a complete exemplification of the development of the Great Awakening, first into the Separate, and then into the Baptist movement. Thus Isaac Backus, a convert of the Great Awakening, reluctantly joined the Regular church in Norwich, Connecticut. Then, a Separate church being formed in the

¹ Backus, II 420-2.

same place, he removed his connection to that. Upon coming to Titicut in 1648, he found already there several persons of Separate tendencies. But the Regular church, having been recently set off from the First Precinct, weak and wishing to retain every possible element of strength, invited him to preach for them, with a view to settlement. He preached thus for a time, but with an open protest against some of their principles. It being soon found that the new wine could not be kept in the old bottle, the Precinct revoked their call. They afterward assessed upon Backus a tax of thirteen shillings and fourpence for the support of their worship, and, upon his refusal to pay, had him arrested, and were about to take him to Plymouth jail. "This," says Backus, "was the best reward they ever offered me for preaching two months at their request."¹ Finding that harmony with the Precinct church was impossible, Backus, with fifteen others, formed a Separate church of mingled Baptist and Pedobaptist members, in which was all the jarring that must always exist when two attempt to walk together who are not agreed. Two years after the formation of this Separate church, seven of its members withdrew and formed a Baptist church, which was dissolved in a few months. After eight years' ministry with the Separate church, and, as he expressed it, after a "dull scholarship of thirty-two years," in which he was "learning a lesson of only six words,—'One Lord, one faith, one baptism,'"²—Isaac Backus became a close-communion Baptist; and, on the sixteenth of January, 1756, he joined with five other persons³ of kindred views in forming the church of which this is the one hundred and twelfth anniversary.

I have thus sketched, somewhat at length, and yet as briefly as seemed practicable, the causes and the working of the movement of which the formation of this church was a part.

It now remains to look at the subsequent development of this movement, in order to answer the question, whether the history of a century and more has vindicated and justified it.

II. Often, the true character of an event is not known until long after the event itself occurs; only the lapse of time can prove its worth or its worthlessness. There had been many other religious movements in New England,—an Antinomian movement, a Sandemanian movement, a Sabbatarian movement, a movement in Connecticut by a sect called Rogerenes,—which were ranked at the time in the same class with the Baptist movement. No one of them has stood the test of

¹ Backus, II. 207.

² Hovey, *Life of Backus*, 118.

³ Isaac Backus, Timothy Bryant, John Hayward, Susanna Backus, Mary Caswell, Esther Fobes.

time. In the morning they flourished and grew up, and in the evening they were cut down and withered. How has it been with the Baptist movement? A century and more has weighed it in the balances. Has it been found wanting?

There are three points of view from which I wish to look at the subsequent development of this movement, and consider how it has been vindicated and justified: first, *The growth of its numbers*; second, *The progress of its principles*; third, *The results it has achieved*, in the history of more than a century.

1. This church was founded with six members,—the one who was to be its pastor, his wife, and two men and two women beside. We may well believe the tradition that it was despised and hooted by the whole community. Its enemies seemed to say, almost in the words of Sanballat, "What do these feeble Baptists? Will they fortify themselves? Will they sacrifice? Even that which they build, if a fox go up, he shall even break down their stone wall." A hundred and twelve years have passed; the six original members and their children, and, for the most part, their grandchildren, are gone; and to-day the church, having all this time held forth the word of life and kept the ordinances as Christ delivered them, counts in its membership not merely six persons, but almost twenty times that number.

As the original members, so the church itself has had its children and grandchildren. The first year after its organization it dismissed a few members to help form the Second Baptist Church in Middleborough, afterwards the First Baptist Church in Lakeville, or the Beech Woods Church. In 1761, it dismissed a larger number to help form the Third Baptist Church in Middleborough, now the Rock Church, which in turn, in 1788, gave birth to the First Marshfield Church. From the three Middleborough churches was formed, in 1800, a fourth, afterwards the Second Baptist Church in Lakeville or the Ponds Church; and from the four was formed, in 1828, the Middleborough Central Baptist Church, and, in 1839, the Baptist Church in Raynham. In 1833, the parent church dismissed sixteen members to form the Baptist Church in West Bridgewater. In 1843, the Baptist Church in Halifax was formed chiefly from the Middleborough Central Church. Isaac Backus baptized one John Tripp, who had been a Congregationalist minister, and he, in 1791, gathered the Baptist Church in Carver. And in one of Backus' many missionary tours he preached for some time in a town of New Hampshire; a revival occurred, and he formed a church there. All these churches, and still others through them, may point to this and say, as the apos-

tolie churches said of Jerusalem, "She is the mother of us all." Besides this, the veteran church has sent out upon an average one minister in less than eight years, for the whole term of its existence, to form and build up churches in different parts of the land.¹

The growth from this church is but an example of the growth of the denomination throughout the State and the country. Isaac Backus wrote, in 1784, concerning the founding of this church: "Then was founded the first Baptist church in Plymouth County; it being the first of this persuasion in an extent of country above an hundred miles long, from Bellingham to the end of Cape Cod, and near fifty miles wide, betwixt Boston and Rehoboth, wherein are now seventeen churches."² The same lines drawn to-day, from the spot where the First Baptist Church in Boston met a hundred years ago, to Bellingham, and from Bellingham through Rehoboth to the sea, would cut off a tract of country wherein are no less than seventy Baptist churches.

When this church was formed there were in Massachusetts nine Regular Baptist churches.³ It is probably a liberal supposition to assign them an aggregate membership of five hundred. The State contains to-day fourteen Baptist Associations, two hundred and sixty-three churches, and an aggregate membership of thirty-eight thousand seven hundred and forty-one.⁴

In 1750, there were in America, according to Benedict's History of the Baptists, fifty-eight Baptist churches. In 1768, according to Morgan Edwards, there were one hundred and thirty-seven. We cannot be far astray if we suppose that in 1756, at the founding of this church, they were eighty; and we shall doubtless do them ample justice if we assign them an aggregate membership of five thousand. In 1867, the membership of Regular Baptist churches in this country was 1,157,221, [1,815,300 in 1875], and of all Baptist churches, 1,880,617,⁵ [1,966,719 in 1875.] More than one-fifth of the entire population of the country is of our denominational belief. In 1760, Dr. Stiles, afterwards President of Yale College, computed that there

¹ The following ministers have gone out from it: James Mellen, Abner Lewis, Asa Hunt, Elijah Coddington, Job Macomber, Samuel Nelson, David Leonard, Zenas Lockwood Leonard, Stephen Smith, Nelson Lewis Leonard, Silas Hall, Thomas Conant, George Leonard, William Harrison Alden, David Weston.

² Backus, II. 215.

³ These churches, with the date of their organization, are as follows: Swansea. 1663; 1st Boston, 1665; South Brimfield, 1736; Leicester, 1738; West Springfield, 1740; 2d Boston, 1743; Sturbridge, 1749; Bellingham, 1750; Rehoboth, 1753.

⁴ Report of the Mass. Bap. Convention, 1867.

⁵ Am. Bap. Almanac, 1868.

was in New England one Baptist to twenty Congregationalists.¹ To-day, in the Northern States, the Baptists are to the Congregationalists as thirty-one to twenty, and in the United States and Canadas as eighty-two to twenty. [In 1875, in the United States, as one hundred and sixteen to twenty].

To obtain a full view of the growth of the Baptist movement, we must add to our own membership all the membership of our missions in other lands. Thirteen years ago [1855], our mission was planted in Sweden, and to-day the membership of Baptist churches there is more than seven thousand. Thirty-four years ago [1834], Dr. Barnas Sears, a Massachusetts Baptist, visiting Hamburg, baptized six persons by night for fear of persecution, formed them into a Baptist church, and an American Baptist mission was established there. To-day that little church of six members is the parent of churches in Germany, and Denmark, and Holland, and Switzerland, and France, and Poland, and Russia, whose aggregate membership is more than fifteen thousand [in 1875, 26,830]. The eighty little Baptist churches which we have reckoned as being in this country when this church was founded, besides their growth in this country, may count among their children to-day six hundred churches, with an aggregate membership of nearly forty thousand, across the ocean. [In 1875, 853 churches and 65,819 members.] We have a larger missionary church membership than any other denomination in America.

Nor must we forget the circumstances under which this wonderful growth has occurred. It has been entirely by expansion from within, not by additions from without. Foreign immigration, by which many other denominations have been largely built up, has brought us almost no increase. It has resulted from no external advantage of popularity, wealth, talent, skilfully arranged machinery of church or denominational organization, or formal and ritualistic attractions of worship. We have always been pre-eminently the "sect everywhere spoken against." We have been almost universally poor. Our churches have been bound together by no human organization; have had no general officials, bishop or presbyter or presiding elder, to spur them up to duty; no central power to discipline them if remiss. We have met for worship for the most part in unattractive and often uncomfortable houses; and our service has been the bare reading of Scripture; extemporaneous prayers; singing, often rude and scarcely ever artistic; and preaching, often from men of little culture or refine-

¹ Missionary Jubilee, 304.

ment,—without robes, postures, intonations, written prayers, liturgies, responses, or any such external glitter and pageantry of worship.

Again, this growth has been for the greater part of the time in opposition to the civil government and in spite of vigorous and determined persecution. Till the amending of the Bill of Rights in 1833, every Baptist church in Massachusetts was an outlaw, to be uprooted and destroyed, or only suffered to exist under restrictions.

In order fully to appreciate this persecution, we must go back a little and notice what had already been done, and with what spirit the people had been educated to regard Baptists. A rapid review of the civil enactments of Massachusetts against the denomination will make it seem a wonder, not merely that Baptists could grow, but that any Baptist church could maintain its existence;—a wonder that can be explained only by reference to Him who has defended his own truth, and will defend it.

It has been already stated that the Plymouth Colony from the first prohibited from citizenship all whom they deemed heretics, and that in 1631 the Colony of Massachusetts Bay enacted that no one should be a freeman who was not a member of a church of the Standing Order. This was the commencement of an ecclesiastical despotism which lasted more than two hundred years.

Both these colonies from the first took stringent measures to prevent any heretic from settling among them. In Plymouth Colony, every settler must be approved by the governor and two assistants; and in the Colony of Massachusetts Bay, by the major part of the magistrates.

In 1636, the General Court of Massachusetts made strict provision against the forming of any heretical church, by forbidding any men to join in church fellowship without the knowledge and approbation of the magistrates and the elders of the greater part of the churches of the whole jurisdiction. The same year, Roger Williams, having adopted Baptist principles, and drawing others to the same belief, was banished from the Colony. And three years later, when certain persons in Weymouth, whose sentiments in some respects harmonized with Baptists, made the first attempt in Massachusetts to establish a church not of the Standing Order, the effort was crushed in the bud by fining the leader twenty pounds and committing him to prison during the pleasure of the court.¹

At first the ministry had been supported from the common funds of

¹ Backus, I. 113, 114.

the colonies, but in 1638 an act was passed that the ministry should be supported by voluntary contributions, and that "every inhabitant who should not voluntarily contribute proportionably to his ability, should be compelled thereto upon assessment and distress to be levied by the constable or other officer of the town."¹ The churches were thus empowered to assess taxes upon all for the support of the ministry of the Standing Order and to summon the civil force for their collection.

The first law directly against Baptists was passed in 1644. It provided that "if any person should openly condemn or oppose the baptism of infants, or should purposely depart the congregation at the administration of the ordinance, he should be sentenced to banishment." Public opinion, however, had preceded the law; for a little before its passage, "one Painter, a poor man of Hingham, was whipped for refusing to present his child for baptism and declaring infant baptism antichristian."²

In 1646, it was enacted that every person should "duly resort and attend unto the regularly established ministry of the word, on pain of forfeiting five shillings for every unnecessary absence." In 1651, three Baptists, from Newport, Rhode Island,—Obadiah Holmes, John Clarke, and John Crandall, for holding a meeting in a private house in Lynn, and for rebaptizing,—that is, for baptizing such as had been already sprinkled,—were arrested, thrown into jail, and afterwards sentenced,—Holmes to pay a fine of thirty pounds, Clarke of twenty, and Crandall of five, or each to be well whipped." The fines of Clarke and Crandall were paid for them without their knowledge, and Holmes, refusing to receive such service, was whipped with great severity, to use his own words, "the man striking with all his strength, spitting in his hand three times, with a three-corded whip giving me thirty strokes." And John Hazel and John Spur, for taking Holmes by the hand, after his whipping, and speaking words of cheer, were sentenced to be whipped with ten lashes each. These sentences were passed by the Court of Assistants without the authority of any definite law.³

In 1644, by order of the king, Plymouth Colony "consented that worship other than that of the established church might be set up in any town where there were inhabitants enough to sustain a dissenting meeting in addition to the regular church." There was little proba-

¹ Backus, I. 98.

² Bap. Quarterly, I. 87.

³ Backus, I. 207, 255.

bility that any town where heretics were prohibited from voting, would allow that it contained inhabitants enough for this; and if any dissenting church were set up under this statute, its members must be taxed the same as before for the support of the Establishment. In 1679, it was enacted in Massachusetts that no meeting-house should be erected or used by dissenters without the consent of the freemen of the town, and a license from the County Court, or a special order from the general Court, [Legislature]; and under this act, though the meeting-house of the First Baptist Church in Boston had been legally built before the act was passed, its door was nailed up by the marshal of the city, and a paper attached to it, forbidding meetings to be held there.

These acts remained in force until 1728. From 1728 to 1753, various laws were passed amounting to this, that assessors were empowered, if they chose or were so instructed by the towns, to omit from the ministerial tax-list the names of Anabaptists and Quakers. At one time, only the poll-tax might be omitted, at another, the whole tax; at one time, the exempted Anabaptist or Quaker must live within five miles of his own meeting; at another, in the same town with his own meeting. These acts afforded little relief to the Baptists. There were probably few assessors who chose or were instructed to drop the names of Baptists from their tax-lists.

In 1753, a still more unfavorable statute was enacted. By its provisions no Baptist might be exempted from taxation for the support of the Standing Order, except he present to the assessors a certificate from the minister and two principal members of the church with which he was connected, stating that they conscientiously believed such person to be an Anabaptist; and no minister or member of an Anabaptist church was authorized to give such certificate, except he himself present "a certificate from each respectively of three other churches commonly called Anabaptist," stating that "they esteemed such church to be one of their denomination, and that they conscientiously believe them to be Anabaptists." As this law was in force at the time this church was founded, let us give it a little closer attention. In the first place, the exemption from taxation which it provided, could be secured only by a difficult and complicated process. Four certificates must be obtained, one from the pastor and three principal members of the church attended by the claimant, and another from each of three other churches, and each certificate couched in most exact and rigid language, before any Baptist could be released from taxation for the support of the

¹ Backus, I. 488-9.

Regular ministry. In the second place, it sought to withdraw from the influence of the Baptists all who were not already fully of their persuasion, and thus prevent their increase. The minister and three principal members of the church must solemnly certify that they conscientiously believed the claimant to be an Anabaptist. And lastly, it required such minister and members of the church to certify that they conscientiously believed what they had always professed conscientiously to deny, namely, that they were "Anabaptists," or Re-baptizers. Of course such a law was utterly worthless. It was under this law that members of this church were fined and imprisoned, their cattle and farming tools and household furniture seized and sold. The law was somewhat modified, but substantially remained in force till the adoption of the State Bill of Rights and Constitution in 1778, 1779, and 1780, after the war of the Revolution.

It were easy to arouse your indignation, even at this distant day, by a recital of the atrocities committed under these laws. The persecution of Baptists in Ashfield and Montague and Haverhill and Chelmsford and Bradford are known to all who know anything of our denominational history in New England, and its record is almost worthy to be bound in the same volume with the history of ecclesiastical persecution under Bloody Mary. Almost every Baptist church in the State which dates back as far as 1770 has an early history of determined opposition and cruel persecution. Says Backus, "No tongue or pen can fully describe the evils that were practised against us under these laws."

At the approach of the Revolution, Baptists had strong hopes of relief. In 1774, Isaac Backus was sent as their agent to lay their grievances before the Continental Congress in Philadelphia. The Congress acknowledged the justice of their plea, but decided correctly that it had no authority in such matters. In 1778, upon the organization of the independent government, laws against Baptists were incorporated into the State Bill of Rights, and in 1780 were adopted into the State Constitution. The people who had risen in their majesty and power and hurled from their necks the yoke of British oppression, immediately turned to fasten a still more galling yoke upon the necks of their brethren.

Gradually the ecclesiastical laws lost their practical power. Backus wrote, in 1796, "Very few now dare to make distress upon any who refuse to pay ministers' taxes." From the beginning of the present century, the laws in favor of the Establishment became almost a dead letter. But the foul stain of religious oppression was not completely erased from our statute books till 1833.

It is against such opposition and persecution that Baptists have grown with such a wonderful growth. Is not such a growth a proof of the existence of a more than human vitality and strength among them, and therefore a vindication of the movement by which they gained a denominational standing a century and more ago?

2. Rapid as our growth in numbers has been, the progress of our principles for the last hundred and twelve years has been still more rapid.

It has been a principle of the Baptists in all ages that the church should be independent of the State; that civil government should have no jurisdiction in religion, but should allow to all perfect liberty of conscience. This principle was avowed by the Donatists and Waldenses, and Hussites and Dutch Baptists, and was everywhere recognized as a Baptist or Anabaptist principle; but as Baptists were everywhere a persecuted sect, it had never been practically applied in the Old World. When colonists settled America, they brought with them across the Atlantic the system of legislation for consciences. Massachusetts and Connecticut fined, imprisoned, whipped, banished, or even put to death those who opposed the established Orthodoxy. Catholic Maryland fined, whipped, or banished all who uttered reproachful words against the Virgin Mary, and put to death a denier of the Trinity. Virginia had her nine pound tobacco tax for the support of Episcopacy. When Roger Williams, banished from Massachusetts because he was a Baptist, founded a settlement in Rhode Island, then for the first time in the history of the world there was a civil government which claimed no jurisdiction in religion. The first spot on earth where man had legal right to worship God as his conscience might direct, was on the farther shore of the Narraganset, just beyond the reach of Massachusetts' ecclesiastical tyranny. The great principle of religious freedom was first practically applied by Roger Williams, the Baptist exile, at the Baptist settlement of Providence. And the historian Bancroft has justly said: "If Copernicus is held in perpetual reverence because he published to the world that the sun is the centre of our system; if the name of Kepler is preserved in the annals of human excellence for his sagacity in detecting the laws of planetary motion; if the genius of Newton has been almost adored for dissecting a ray of light and weighing the heavenly bodies in a balance,—let there be for the name of Roger Williams at least some humble place among those who have advanced moral science, and made themselves the benefactors of mankind."¹

¹ Hist. of the United States, I. 376-7; Curtis, Progress of Bap. Principles, Chap. II.

When the Quakers under William Penn settled Pennsylvania, they adopted the same principle of religious freedom. When this church was founded, Rhode Island and Pennsylvania were the only places in the world where religion was unfettered by civil law. Here, as everywhere, Baptists stood firmly for this principle. Petition after petition, complaint after complaint, argument after argument, they presented to the General Court [Legislature] of Massachusetts, and to the National Congress. Isaac Backus, the agent of the oppressed Baptist churches of New England, here in the obscure village of Titicut, writing his stirring and unanswerable appeals for liberty of conscience, moved the nation with his pen, and was recognized as the foremost champion of the cause. He did not live to see the end achieved in Massachusetts; but he labored, and other men have entered into his labors. Patrick Henry, with the same resistless eloquence that roused Virginia against British oppression, made Virginia blush for shame for her nine-pound tobacco tax, and led her to repeal her ecclesiastical statutes. State after State was unfettered. And to-day the Baptist principle of religious freedom is the pride and boast of the whole nation. Our Baptist missionaries have taught it in Europe, and the Free City of Hamburg has adopted it, and the nations of the Old World seem rapidly verging towards it.

A change almost as great has taken place with regard to infant baptism. In 1644, as we have seen, a man in Hingham, named Painter, was publicly whipped for refusing to bring his child to baptism. From 1665 to 1670, Thomas Gould, of Boston, for the same offence was "put in seven or eight courts."¹ So essential was infant baptism deemed that even the unregenerate wished their children to receive it, and the Half-Way Covenant was devised to meet their wish. When this church was formed it would have been a grievous matter of discipline in any church of the Standing Order if a member had neglected the baptism of his children. It was publicly taught that a man might better take his child's natural life than withhold it from baptism and prevent its spiritual life. Baptists, for their opposition to infant baptism, were compared to Herod the Great, the murderer of the babes of Bethlehem. To-day, all the Pedobaptist denominations of the country, except the Catholic and the Episcopalian, might almost be said to be more truly Anti-pedobaptist, for infant baptism among them is the infrequent exception. It is computed that not more than one-fifth of the children of Presbyterian church members, and not

¹ Backus, I. 364.

more than one-eighth of the children of Congregationalist and Methodist church members, are sprinkled in infancy. The 283,587 Congregationalist communicants reported in the United States and Canadas were represented in 1867 by only 5,266 infant baptisms.

When this church was founded, Baptists alone held the principle that a visible church should be composed only of those who give credible evidence of regeneration. Congregationalists, as we have seen, by their Half-Way Covenant, admitted to their membership all who had been baptized and who were not openly immoral. Episcopalians and Presbyterians did the same; and Methodists, according to their Book of Discipline, admitted to membership all who "desired to flee from the wrath to come." To-day, while a few Congregationalists hold that baptized infants are members of the church, the denomination generally stands openly for a church of the regenerate alone; and Methodists and Presbyterians, while retaining the letter of their creeds as a century ago, have practically abandoned it, and adopted instead the Baptist principle of a spiritual church.

Moreover, within the century past, sound scholarship has everywhere been compelled to admit the truth of all our distinctive tenets. That scriptural baptism is immersion, and that infant baptism was unknown till at least the third century, is now allowed by the best scholars of all denominations. Stuart of Andover, and Hodge of Princeton, Ellicott and Conybeare and Stanley, Bunsen and Coleridge, Bushnell and Beecher, have made concessions to Baptist views within the past century which would have made Pedobaptists stand aghast a hundred years ago.

Is not this wonderful progress of our principles an evidence of their power and worth, and a vindication of the movement by which, a century ago, they were asserted?

3. The achievements of the Baptists during the past century are worthy to stand with the record of the growth of their numbers and the progress of their principles.

No more important and beneficial influence has existed in our country, nothing that has more powerfully promoted republicanism and general liberty, than the completely democratic principles of our Baptist churches. Thomas Jefferson, the drafter of our Declaration of Independence, found his model for the government of the United States in a Baptist church. The nation owes to our denomination a debt of no little magnitude.¹

¹ Curtis, *Progress of Bap. Principles*, 356-7.

Infant baptism among the Congregationalists, with its Half-Way Covenant, paved the way for Unitarianism of to-day. "The Congregational churches of Massachusetts," says Uhden, "awoke from their stupor, and lo! Harvard College and their strongholds had become Unitarian." But one church in Boston remained Orthodox, and its pastor was a Semi-Arian, and its evangelical element was too small to sustain a prayer-meeting. Some of its members were quickened at a Baptist revival; they set up again their neglected prayer-meeting, and invited Baptists to come in and aid them, and they came. Thus "a renovating movement commenced, that has been the origin of all the Orthodox Congregational churches with which the city of the Pilgrims is now blessed. When infant baptism had put out the fires on all its own altars with the exception of one solitary shrine, and had caused it even there to burn dim and low, the flame was kindled again from altars which its unscriptural rite had never been suffered to profane."¹ The persecution which Baptists had received from churches of the Standing Order they now repaid by hastening to their aid and beating back the foe that had throttled them almost to the death-gasp. The Congregationalists and other evangelical denominations of Massachusetts owe to the Baptists no meagre debt.

Other achievements of the denomination during the century past have been already mentioned: its having wrought out for the nation, and we hope ultimately for the world, the problem of religious liberty; its having spread the gospel in our own land till those whom it has enrolled among the professed followers of Jesus are numbered almost by millions; its having planted missions in foreign lands, which now count nearly forty thousand converts.²

Are not these results enough to vindicate the movement of a hundred years ago from which they largely sprung?

As I stand here to-day and look back over these hundred and twelve years, I am proud to be a child of this ancient and honored church,—I am proud to be a Baptist.

Let us be faithful to the principles for which our fathers struggled and suffered, and which God has so wonderfully blessed. LET US CONTINUE TO MAINTAIN THE PURE GOSPEL, AND KEEP THE ORDINANCES AS THEY WERE DELIVERED UNTO US; AND GOD WILL MORE AND MORE PUT TO SHAME THE FALSE TRADITIONS OF MEN, AND HONOR AND EXALT HIS OWN TRUTH.

¹ Curtis, *Progress of Bap. Principles*, 334; Ide, *Infant Baptism Part and Pillar of Popery*, 95-98.

² [The story of some of these "achievements" it is the purpose of the following pages to tell.]

II.

EARLY BAPTISTS OF VIRGINIA.

THE early colonists in Virginia were gathered from all classes of the people of England. That there were Baptists among them, we have no direct official testimony, but the circumstantial proofs of their presence are full and conclusive. To evince the correctness of this statement, we will sketch the condition of religious society in the Old World, and especially with reference to Baptists and Baptist principles, for some time previous to the settlement of the Colony at Jamestown, and during the remainder of the seventeenth century.

The prevalence of Baptists in most of the nations of Europe, and especially in Britain, from the earliest times and in no very small numbers, will be questioned by no one who is at all familiar with the religious history of the land of our forefathers. The doctrines which they invariably held, were equally well known. To the despots of the world, religious and political, they have ever been, and continue to be, unmeasurably offensive. Hence in Europe, Baptists have been denounced by all churches, Catholic and Protestant, and by all civil governments. By all, their doctrines have been authoritatively declared to be "blasphemy against God, and treason against the State." All, therefore, who dared to profess and practice them, were at once declared infamous, and placed without the protection of the laws, and with fire and sword hunted from the world. These facts are all fully attested by historians of every class, and no less clearly by their enemies, such as Fuller and Mosheim and Milner and Neander, than by their friends, Jones and Irving, Choules, Neal, Anderson, Orchard, and Underhill.² The movements of the Baptists were traceable everywhere by the blood and gibbets and fires with which their persecutors pursued them.

¹ Taken from the second, third and fourth chapters of Rev. Dr. Robert B. C. Howell's "Early Baptists of Virginia." Published by the American Baptist Publication Society.

² Had the author been writing at the present day he would not have failed to insert the name of Dr. J. M. Cramp, whose "Baptist History" was issued by the American Baptist Publication Society after the preparation of the present work.

The civil commotions of England which immediately preceded the planting of the Virginia colony gave some respite to the Baptists; their numbers, therefore, multiplied; and ever and anon churches sprang up, both in the capital and throughout the country. Of their character and numbers, and the spirit with which they bore their persecutions, the distinguished President of the Council of Trent bears unwonted testimony. He says, "If you behold their cheerfulness in suffering persecution, the Anabaptists run before all others. If you have regard to their number, it is like that in multitude they would swarm above all others, if they were not grievously plagued and cut off with the knife of persecution. If you have an eye to the outward appearance of godliness, both the Lutherans and Zwinglians must needs grant that they far pass them."¹ "The Roman Catholics," says Underhill,² "abhorred the Baptists, for if this heresy prevailed, a church hoary with age, laden with the spoils of many lands, and rich in the merchandize of souls, must be broken down and destroyed. The Protestants hated them, for if they triumphed, then their cherished headship, their worldly alliances, the pomps and circumstances of their state religion, must be debased before the kingly crown of Jesus. The Puritans loathed them, for Baptist sentiments are too liberal for those who seek a papal authority over conscience, and the sword of the temporal power to enforce their 'Holy Discipline.' " They have all sought the destruction of the Baptists, "because from the beginning they have," as the great Locke justly affirms, "been the advocates and friends of absolute liberty; just and true liberty; equal and impartial liberty."

In that age, Papists and Protestants, who between them ruled the nations of Europe, furiously and by every possible means destroyed each other. Than these, never were enemies more bitter or relentless. In one thing however, and one only, they were agreed; they zealously united all their powers for the extermination of the Baptists. Not one of them which either party could reach ever escaped. In several of the treaties between the Catholic and Protestant States, special articles were inserted, as will be seen by examining their National Records, binding both parties to destroy, as far as possible, this hated class of men. On the manner in which these engagements were fulfilled by the Protestants, D'Aubigne, the distinguished Historian of the Reformation, may be consulted. He says:—"Accordingly Luther, on his return from Wittenberg, extinguished in Germany the fanati-

¹ Religious Liberty, its Struggles and Triumphs.—Underhill, pp. 88, 89.

² Ibid. 201. (In substance.)

cism of the Anabaptists.”¹ The miseries, murders, and desolations which accompanied this *extinguishment*, are detailed in the Dutch and other Martyrologies recently published in England by the Hansard Knollys Society. The Auto da Fes of the Catholics, in which so many Baptists perished, were perhaps not exceeded in atrocity by the fiendish butcheries which they suffered throughout Germany, at the hands of Luther and his disciples.

Nor were the Protestants content when they had “extinguished in *Germany* the fanaticism of the Anabaptists.” They pursued them with cruel malignity into other countries. “The princes of Germany,” says Dr. Cox,² “having discovered, by means of intercepted letters, a secret correspondence between the German and English Anabaptists, wrote an epistle to Henry VIII., containing a statement of their pernicious doctrines, and warning him of danger likely to result from their fanatical proceedings, unless prevented by a bold and timely interference.” This “epistle of the princes,” was, as we are specifically informed, advised by Luther, and written at their request by Melancthon. It was the united work of the leading German Protestants. Its effect upon Henry is indicated by the proceedings of an Ecclesiastical Convention, assembled in compliance with the king’s order, in 1530, by Warham, Archbishop of Canterbury, in which many of the peculiar doctrines of the Baptists were formally condemned, and all of them pronounced by authority, “damnable heresies.” Two proclamations immediately followed, directing the apprehension of all persons accused of being Baptists, and ordering the severest punishment to be inflicted upon all who should be convicted of that horrible crime. These processes were directed “against the malicious sects of heretics who, by perversion of Holy Scripture, do induce erroneous opinions, sow dissension among Christian people, and finally disturb the peace and tranquility of Christian realms, as lately happened in some parts of Germany.”³ To what extent Henry and his successors on the British throne carried these persecutions, the prisons of the United Kingdom and the fires of Smithfield bear the amplest testimony.

The sentiments and practice of Calvin and his disciples regarding the Baptists are well known to have been in perfect consonance with those of the German and English princes and divines. This is sufficiently evinced by the martyrdoms which by his concurrence were inflicted even in Geneva itself. The learned Boyle has justly said, “Not a Reformer of any eminence can be named who did not take

¹ Hist. Ref. Vol. 3, p. 305.

² Life of Melancthon, p. 218.

³ Struggles and Triumphs, etc., p. 92.

part in this crusade [against the Baptists]. Luther, Melancthon, Zwingli, Bucer, Bullinger, Calvin, and others abroad ; at home, Cranmer, Latimer, Ridley, Philpot, Becon, Turner, and many others.”¹

During the reign of Elizabeth, the Baptists in England, to defend themselves against the defamation of their enemies, ventured to publish an unpretending treatise, in which they summoned boldness to protest against “Persecutions for conscience’ sake.” In that work, they maintained the following great principles:—“According to the word of God, Christ is the Supreme Head of his church ; the Queen has no right to frame ecclesiastical laws, nor to appoint ministers of religion ; the Church ought to be composed of believers only ; the baptism of infants is unlawful.” These annunciations shocked insufferably all parties. John Knox himself, the father of Scotch and British Presbyterians, responded in a work entitled, “An answer to a great number of cavillations, written by an Anabaptist Adversary.” It must ever be regretted that a man, so excellent in many respects as was Knox, permitted himself in this volume to apply the bitterest epithets to those whom he chooses to regard as his adversaries, and to denounce them in the most unmeasured terms. He closes his book in the following language, addressed to the writer of the treatises referred to:—“It is my full purpose to lay the same to thy charge, if I shall apprehend thee in any commonwealth where justice against blasphemers may be ministered according to God’s word.”

As on the continent of Europe Catholics and Protestants were agreed in persecuting the Baptists, so in Britain Episcopalians and Presbyterians, in all else irreconcilable enemies, concurred and co-operated in every possible measure for their extermination. Scotch Presbyters and English Bishops suffered at the hands of each other every possible injury which one could inflict upon the other. Many a time in our early years have we been moved to tears by the recital, in books skillfully prepared for children, of the sufferings of Covenanters, but no allusions were made to the miseries these very Covenanters inflicted upon the Baptists of their day. We have wept in our youth over the hard fate of Cranmer and Ridley and Rogers and others, who under the reign of bloody Mary fell martyrs by the hands of the Papists. Who that does not know the facts would suspect that these were the very men who under the preceding reign were the most zealous and active in arresting Baptists and sending them to be burned at the stake. Neal’s History of the Puritans² discloses many melancholy transac-

¹ Dictionary, Art. Anabap. note B.

² Choules’ edit. N. Y., Vol. 2, pp. 352—380.

tions, evincing their deep guilt as persecutors, and showing that the sufferings which at last overtook them bore many of the features of a just and righteous retribution. The formidable multiplication of Baptists about this period, to which we have before referred, and the rapidly growing popularity of their peculiar doctrines with the masses of the people, greatly irritated the English government. Laws were therefore enacted, "Commanding the most rigid search for them throughout the kingdom, with a view to the utter extermination of this hated sect." A "Commission" for the purpose was appointed, at the head of which stood the great names of Cranmer and Ridley, both of whom executed their bloody office, not only without relentings, but with singular ferocity. For proof and illustration of these facts, a single example shall suffice. Joan of Kent, a distinguished and noble lady, was the first Baptist arrested under this new authority. With very little ceremony or delay, she was convicted as a heretic, and sentenced to be burned alive at the stake. To consummate this horrible judicial murder, it was necessary, in compliance with the law, that the sentence of the court should be approved by the king. The amiable and youthful Edward was now upon the throne. The victim of these cruel prelates was well known to him as one among the best and most estimable of women. He therefore refused his assent. He would not sign her death warrant. Cranmer was deputed by his associates to go to the young king, and to persuade him to comply with their decision. His arguments are recorded by the historian. Two of them may be mentioned. He assumed that Joan was a blasphemer, and maintained the justice of the sentence against her from the law of Moses, according to which all blasphemers were commanded to be stoned; and he enforced the obligation of Edward to approve their sentence, ordering her to the stake, by the consideration, that there are impieties against God which princes as his deputies are obliged to punish, among which blasphemy holds the highest place, just as the king's deputies are obliged to punish offences against the king's person. The young monarch, says Burnet,¹ heard him long and patiently, and, "rather silenced than convinced" by his argument, "he set his hand to the warrant with tears in his eyes, telling Cranmer, that if he did wrong, as he signed it only in submission to his authority, he (Cranmer) should answer for it to God." And indeed, soon and sternly did he answer for it to God.

John Rogers, too, and in this very case, was not less criminally im-

¹ History of the Reformation, Vol. 2, p. 110.

plicated than Archbishop Cranmer. A distinguished gentleman, whose name is not mentioned by the annalists, shocked by the cruelty about to be inflicted upon a lady, illustrious in both birth and character, and well knowing the influence of Rogers with the governing powers, sought an interview with him, and earnestly entreated him to do what he could to save her life, or at least to procure for her a less dreadful death than burning at the stake. This proud priest evinced on the whole subject the coldest indifference, and in answer simply remarked, "The woman ought to be put to death;" and "Burning alive is not a cruel death, but easy enough!" Astonished at this answer, which showed so little regard for the sufferings of others, the gentleman striking the hand of Rogers, which up to that time he had held firmly grasped in his own, replied with great vehemence, "Well, probably it may so happen that you yourself will one day have your hands full of this mild burning." And so indeed, in the providence of God, it did happen. These men died, but not one of them more unjustly nor more cruelly than did the multitudes of Baptist victims they had themselves so relentlessly destroyed.

In the facts now submitted, we have a rapid sketch of the religious condition of the Old World, with reference to Baptist principles, for some time before and during the period of the planting of the Virginia Colony. Finding no place in Europe where they could be secure from the hand of violence; groaning under oppressions of every kind; hunted perpetually by the most malignant persecutors; and a broad land in the New World open before them, having the aspect of an asylum, and inviting their residence,—is it reasonable to conclude that there were no Baptists among the thousands of colonists who so eagerly flocked to Jamestown?

The colonists of Jamestown were of a character altogether different from those of Plymouth. They were, indeed, although from the same parent country, essentially two races of men. The people of the North—at first known as Northern Virginia, but afterwards as Massachusetts—were Puritans of the Cromwellian school, and inveterate Congregationalists. Some of them, before they crossed the Atlantic, had fled from England, and had for years resided in Holland. They were rough, determined, intrepid, and their religion partook largely of the elements of pride and fanaticism. The people of the South were Cavaliers, soft, polished, courtly, proud in their manner; loyal in the highest degree to the English government; not austere nor scrupulous in their personal religion; but more intolerant of any departures from its external forms than were their Puritan neighbors.

The men of the North abjured the Church of England, from whose power and tyranny they had with difficulty escaped. The men of the South profoundly venerated the Church of England, brought it with them to their western home, and cherished and guarded it with sleepless vigilance. In the South and in the North the people were equally solicitous as to the means of education. Next to their churches their schools shared most largely in their attentions. The first school of any pretensions which originated in Virginia—and this was amply endowed with immense bodies of valuable land—was “The University of Henrico,” which was located near the site now occupied by the city of Richmond. The next was “The Free Academy,” which had its locality in Charles-city County. Both these schools were subsequently merged in “The College of William and Mary,” at Williamsburg, the capital of the colony. From that time forward, and up to a very recent period, that College was the pride and honor of Virginia. It bears to-day, upon the catalogue of its graduates, a larger number of names distinguished in the various walks of life, than perhaps any other similar institution in America. Such were the people of the colony of Virginia.

The first charter of the colony was granted by James the First, and was dated April 10th, 1606. It was, for the time being, the organic law. That part of the law which refers to religion is as follows :

“We do specially ordain, charge, and require the said Presidents, and Councils, and the Ministers of the said several colonies respectively, within their limits and precincts, that they with all diligence, care, and respect do provide that the true word and service of God, and Christian faith, be preached, planted, and used, not only within every of the said several colonies and plantations, but also as much as they may among the savage people which do or shall adjoin unto them, according to the doctrine, rites, and religion now professed and established within our realm of England; and that they shall not suffer any person or persons to withdraw any of the subjects or people inhabiting or who shall inhabit within any of the said several colonies and plantations from the same, or from their due allegiance to us and our heirs and successors, as their immediate sovereign under God; and if they shall find within the said colonies and plantations any person or persons so seeking to withdraw any of the subjects of us, our heirs, or successors, or any of the people of these lands or territories within the precincts aforesaid, they shall with all diligence, him or them so offending cause to be apprehended, arrested, and imprisoned, until he shall fully and thoroughly reform himself; or otherwise, when the cause so re-

quireth, that he shall with all convenient speed, be sent into our realm of England, here to receive condign punishment for his or their said offence or offences."¹

By this charter, it will be seen that the Episcopal Church was established as the religion of the colony; that every subject or person was as much bound in allegiance to the Episcopal Church, as he was to the government of the king; that a withdrawal from the Episcopal Church and a revolt against the government are offences equally criminal; that all who should be found seeking to withdraw persons from the doctrine, rites, and religion of the Episcopal Church should be apprehended, arrested, and imprisoned; that the only condition of their release, should be their full and thorough reform; that in case they could not establish satisfactorily their full and thorough reformation, they should be sent prisoners to England, there to receive condign punishment; and that all Presidents, Councils, and Ministers were required with all diligence and care to execute this law, in its full extent and meaning. With such a platform upon which to proceed in their legislation, it may readily be imagined that the details of Ecclesiastical law would be stringent to the last degree. This conclusion with respect to the charter is sustained by reference to "The Code of Sir Thomas Dale," designed to direct in the details of its administration, the first published for the government of the colony, and which bears date 1611. In regard to religion, this Code provides as follows:

"There is not one man nor woman in this colony, now present nor hereafter to arrive, but shall give up an account of his or their faith and religion, and repair unto the minister, that, by his conference with them, he may understand and gather whether they have been sufficiently instructed and catechised in the principles and grounds of religion; whose weakness and ignorance, the minister finding, and advising them in love and charity to repair often unto him, to receive therein a greater measure of knowledge, if they shall refuse to repair unto him, and he, the minister, give notice thereof to the governor, or the chief officers of that town or fort wherein he or she, the parties so offending, shall remain, the governor shall cause the offender for the first time of refusal to be whipped; for the second time, to be whipped twice, and to acknowledge his fault upon the Sabbath-day in the congregation; and for the third time, to be whipped every day, until he hath made the same acknowledgment, and asked forgiveness for the same, and shall repair unto the minister to be further instructed as aforesaid; and

¹ Hening's Statutes at Large, vol. 1, pp. 68, 69.

upon the Sabbath when the minister shall catechise, and demand any question concerning his faith and knowledge, he shall not refuse to make answer, upon the same peril."¹

The very severity of these and similar laws, which continued to be enacted during the administration of the government of the colony by "The London Company," was perhaps their best antidote. They were indeed promulgated and constantly reiterated in the hearing of the people in the "towns and forts," but in their extreme features they were seldom executed. The intentions of their rulers were, no doubt, sufficiently earnest, but they were, to a great extent, frustrated by the circumstances of society and the temper of the people.

These laws of the Protestant colony of Virginia contrast strangely, in some respects, with the laws of the Roman Catholic colony of Maryland on the same subject. By a law of the Maryland Colony of 1649, it was provided :

"That no persons professing to believe in Jesus Christ, should be molested in their religion, or in the free exercise thereof, or be compelled to the exercise of any other religion against their consent, so that they be not unfaithful to the Proprietary, or conspire against the civil Government ; that any person molesting another in respect of his religious tenets should pay triple damages to the party aggrieved, and twenty shillings to the Proprietary ; that those reproaching any with opprobrious names of religious distinction, should forfeit ten shillings to the person injured."

Had this law terminated here, it would have been admirable indeed ; but unhappily it did not. It goes on to enact,—

"That any one speaking reproachfully against the Blessed Virgin, should forfeit ten pounds ; but that blasphemy against God should be punished with death."²

In Virginia, no religious offence, as such, was punished with death, but religious departure from the Church was treason against the State, and that was punished with, and non-conformity was visited by, a penalty little less severe, indefinite imprisonment, or banishment from the country, or transportation to England to receive "condign punishment." As to liberty of conscience and freedom of worship, Catholic Maryland was much more liberal than Protestant Virginia.

Fortunately for the Virginia colony, the Code of a Governor did not govern his successor, and Governor Dale was succeeded by men who regarded corporal punishment in another light, and were not so ready

¹ Laws, &c, Strachey, London, 1612.

² Benedict's Hist. of Bapt., Edit. 1813, vol. 2, p. 22.

to resort to the lash on every occasion. As in the government of England for many centuries, the laws of a king died with him, and were not in force unless re-enacted by his successor, so with the Governor of Virginia. Every new Governor invariably brought with him his own "Code," which wholly superseded that of his predecessor. This continued to be the rule even after the organization of "The Grand Assembly." "It was a mode of legislation," says Henning, speaking of that body,¹ peculiar to those times, to repeal all former laws, and re-enact them in the very words in which they were originally passed." The attention given to ecclesiastical affairs by the governors, we have already seen. The Grand Assembly was even more prolific than they were, of laws on the same subject. On this topic the learned jurist just named remarks: "If we may judge by the subject matter of such Acts as have been preserved, the legislature was exclusively occupied in promoting a uniformity to the doctrines and discipline of the Church of England, and in enforcing attendance at church, and other religious exercises."² We may here glance rapidly at some of these proceedings.³

By the Act of 1623, it was provided, that "In every plantation or settlement, there shall be a house or room, set apart for the worship of God," which worship was commanded and required to be "strictly in accordance with the constitution and canons of the Church of England." To administer in these several places, clergymen were employed by the government of the colony, and their salaries paid by a tax upon the people, levied and collected, as were the taxes for other colonial purposes. By the Act of 1643, entitled "An Act to preserve the purity of doctrine and unity of the Church," it was required, that "All ministers shall be conformable to the Orders and Constitution of the Church of England; that no others shall be permitted to teach or preach, publicly or privately," and that "the Governor and Council shall take care that all non-conformists depart the colony with all conveniency." The Legislature, during the same session, adopted the "Statute of England" of 3d James I. "Concerning Popish Recusants," and put it into full and vigorous force in Virginia. During the session of 1657, laws of the severest character were enacted for the suppression of the Quakers in the colony. In the legislative attention of the session of 1661, "The Church" shared very largely. The first nine of its Acts had exclusive regard to ecclesiastical interests. It was provided in these laws, that a church should be built and a vestry appointed in each parish in the colony; that "a Glebe with convenient

¹ Statutes at Large, vol. 1, p. 120.

² Statutes as above.

³ Vide Statutes, &c., vol. 1, throughout.

houses built thereon" should be purchased by the colony for the minister of each parish; that ministers should receive for their salaries each, beside the glebe and its products, eighty pounds sterling—about four hundred dollars annually, which salary was by subsequent enactments changed to sixteen thousand pounds of tobacco, to be levied by the vestry of each parish respectively upon the citizens of that parish, and collected as other taxes; that no minister should preach without ordination by a Bishop in England; that any person not so ordained attempting to preach, publicly or privately, should be silenced by the Governor and Council, and if he persisted, should be banished from the colony; that no other catechism should be taught but that contained in the Book of Common Prayer; that on every Sunday each person, not necessarily confined at home, should attend the parish church of his own parish, under a penalty for failure of fifty pounds of tobacco; and that each non-conformist should pay twenty pounds sterling—about a hundred dollars—for each month's absence from the regular established Church of the parish in which he resided; and if absent a year, should be apprehended, and required to give security for his good behaviour, which, if he failed to do, he should be imprisoned until he conformed to the Church, or gave the security demanded.¹

By these and other similar Ecclesiastical laws, the people of Virginia were governed up to the time of the American Revolution, if we except the brief period of Cromwell's Protectorate, during which the affairs of the Church were taken out of the custody of the Legislature, and placed in the hands of the Parishes; and the ameliorating influence of "The Act of Toleration," which never was published at length in the colony, and therefore, to the masses of the people, was wholly unknown.²

Under the government which we have now described, what could the Baptists of Virginia do? Was any movement looking towards a denominational organization possible? Apologists for the Episcopal Church in Virginia, such as Dr. Hawks and others, have told us, that these and similar laws were inoperative, and remained in the Statute books "a dead letter." It is also intimated that persecutions did not commence until near the close of the colonial period, when they were provoked by the agitations and insubordination of the Baptists. No man reveres more sincerely than I do the memory of the early colonists of Virginia. I would deal with their faults with all kindness.

¹ Journals of the Legislature, *passim*. Henning, &c., vols. 1, 2.

² Henning, &c., *pref.* vol. 1, p. 15.

But to conceal the truth, even were it lawful, is both useless and impracticable. History speaks in a tone not to be suppressed, and she affirms in unmistakable language, that "persecutions for conscience" were rife in Virginia from the very beginning of its government. Who, for example, were those "inhabitants of Montserrat," a place in the West Indies, of whom the Jesuit White speaks in his "Pilgrims of Maryland," and of whom he incidentally says, under date of 1634, "They were driven from Virginia for their religious opinions."¹ Have we not already seen that four men, who had been soldiers of Cromwell, were hung, evidently for no other offence than their religious opinions? Was not the penalty of the law inflicted to the letter, as Hening informs us, upon a citizen, in 1640, whose name he does not record? Did not Stevenson Reek suffer, in 1643, the most revolting severities for religious offences? He stood in the pillory two hours with a label on his back, paid a fine of fifty pounds, and was imprisoned at the pleasure of the Governor.² Were not the Congregational ministers, Thompson, Knolles, James, and Harrison—sent as Missionaries to Virginia by the general Court in Boston—banished, in 1648, from the colony? and were not their congregation, though meeting only in private, violently broken up, dispersed, and some of them imprisoned during indefinite periods?³ And James Pyland, the member from Isle of Wight County, what was "his, the said Pyland's blasphemous Catechism," for the issuing of which he was expelled in 1652 from the "House of Burgesses"?⁴ Was not the member from Norfolk also expelled from the "House of Burgesses," in 1663, on a religious account?⁵ And upon what authority were Baptists in later years apprehended, imprisoned, fined, and tortured? Would to God these laws had remained "a dead letter on the Statute book." But alas! the sufferings and groans and blood of many a victim, clamoring in our ears, reveal on the part of the rulers of those times, not the soft forbearance claimed for them by partial and interested apologists, but a relentless cruelty, and deeds of misery and death!

Some of the laws enacted by the colonial government, seem, as far as we can now understand them, to have been especially designed for the suppression of Baptist principles. The law of 1661-62, for example, was as follows:

"Whereas, many schismatical persons, out of their averseness to the

¹ Annals of Annapolis, p. 23.

² Burke, vol. 2, p. 57.

³ Holmes' Annals, p. 289. Savage's Winthrop, p. 334.

⁴ Hening's Stat. at Large, vol. 1, pp. 374, 375.

⁵ Hening ut Supra, vol. 2, p. 198.

orthodox established religion, or out of the new-fangled conceit of their own heretical inventions, do refuse to have their children baptized; Be it, therefore, enacted by the authority aforesaid, that all persons that in contempt of the divine sacrament of Baptism, shall refuse when they may carry their child [children] to a lawful minister of that county to have them baptized, shall be amerced two thousand pounds of tobacco; half to the informer; half to the public."¹

Study this enactment. It is instructive. It might have embraced Quakers, some of whom are known to have been in the colony, but that it had special regard to Baptists no one can reasonably doubt. The preamble declares, that there were *many* persons in Virginia that refused to have their children baptized; that they did not neglect merely, but *refused* to have that ordinance administered to their little ones; and that their refusal was based upon *principle*, which the act pronounces to have been "averseness to the orthodox established religion," "or the new-fangled conceit of their own heretical inventions." These opposers of infant baptism were not infidels; they were not profane men; they were not people who were careless of their religious obligations; they were intelligent, thinking, conscientious Christians; such as the law pronounces stubborn *heretics*, pestilential *schismatics*, averse to Episcopacy, and led in their religion by *their own* heretical inventions. Plainly, also, they were not men of little consideration, since, in that case, legislative enactments regarding them would have been thought superfluous; but they were men of such character, and influence in society, as to threaten by their example, in the opinion of the Legislature, the safety of the established religion. The government, therefore, believed it necessary to interpose, and by fines and denunciations to overbear their consciences, and to compel their conformity to the Church of England.

The facts now before us show that, by the laws of the colony, any persons daring to teach the people doctrines or practices, other than those prescribed by the Church of England, were to be imprisoned until they should be reclaimed, or if they could not be reclaimed, sent to England for punishment; that every person in the colony, male and female, was obliged, when called upon, to go to the minister, and give a true statement of his or her faith; to attend the Episcopal service every Sabbath day; and to be present, and answer publicly, whenever the minister should "catechise;" that no minister, not conformed to the Church of England, should, under the severest penalties, be per-

¹ Henning's Stat. at Large, vol. 2, pp. 165, 166.

mitted to teach or to preach, publicly or privately; that every colonist should pay his assessed proportion of the taxes for the support of the Episcopal Church; that no catechism should be taught but that contained in the book of Common Prayer; that any person not conforming to the Church, absence from the services of which was to be the proof, was to pay a fine of a hundred dollars a month, and if not reclaimed within twelve months, was to be imprisoned till he did conform, and give the Church security that he would maintain his conformity; and every one was compelled by fines to have his children baptized. These, and similar laws, the Governor, the Council of State, and the ministers of religion, all ready enough to it, were enjoined to execute; and to make the punishments sure, informers were suborned by the payment to them of half the fines imposed upon offenders.

Under the operation of such laws; watched by vigilant enemies on every side; no minister, known to be such, permitted to reside in the colony, is it surprising that in Virginia no Baptist churches were organized, and no gospel ordinances administered? Still, though overborne and suppressed for a hundred years, Baptist principles were "secure in their own immortality;" and were, even in Virginia, silently, unobtrusively, but effectually laying a foundation for subsequent glorious triumphs.

The dreary night which had brooded so long in unbroken silence over Virginia began at last to recede. Approaching day was visible in the spiritual horizon. The Baptists of the colony shook off their slumbers, and awoke to cheerfulness and hope. It is not known that any Baptist ministers were in the colony either as residents or visitors. There were, however, men of intelligence, influence, and energy, who were not content to remain longer inactive. The names and position of these men cannot now be known, but their noble deeds have become immortal. We know only that they all resided on the south side of James River. After the necessary consultation, they decided to move together in the cause of Christ, which they did vigorously and successfully. One, and another, and another Baptist Church sprang up in the colony, like so many camp fires upon the hills, whose light penetrated in all directions the surrounding gloom.

Very little attention has been given by Baptist writers to the circumstances under which Baptist principles in Virginia were first embodied in visible churches. The accounts of Pedobaptists, from which mainly the reading world have derived their impressions, are singularly erroneous and distorted. The statements of Dr. Hawks, in his "History of the Protestant Episcopal Church in Virginia," may be taken as an ex-

ample. This learned gentleman tells his readers that the first *Baptist emigrants* to Virginia arrived in 1714; that no *churches* appeared until 1765, fifty-one years afterwards; that these churches sprang up in *Amelia* County; and that their preachers came from the North.¹ It is very well known by all who have taken the trouble to inquire, and as we shall presently see, that in 1765 there were in Virginia more than *fifty* Baptist churches; that in *Amelia* County Baptist principles did not at first prevail; and that their early preachers came, not from the North, but from England, and were sent out by Baptist churches in the city of London. These and other like falsifications of history arise, as is presumed, not so much from any wish on the part of the writers to misrepresent facts, as from their indisposition to seek the necessary information, and their general carelessness on the whole subject. Doubtless, they had somewhere read or heard such reports, and without examination recorded them as true. Whether, however, these misrepresentations were the results of ignorance, of carelessness, or of design, they ought long since to have been exposed and corrected. No candid or ingenuous Pedobaptist desires to be led astray by false history. Have Baptists had in their own ranks none who cared for the memory, or had sufficient courage to vindicate the honor of the fathers? Why then, up to this hour, have they remained uncontradicted and unrefuted? Which of all the numerous and able Baptist writers that our country has produced, has even reviewed any of these volumes of which we complain, or in any other manner sought to turn aside their injurious representations? Not one! On the contrary, while some have amused themselves with these fables, others have repeated them as true, and thus given them an authority with the masses which otherwise they never could have acquired.

“The Act of Toleration” was adopted by the British Parliament, during the first year of the reign of William and Mary. The colonial authorities earnestly maintained that this act was not operative in Virginia. Therefore, it was kept as much as possible from the knowledge of the people. In this construction several of the other colonies concurred. The court in New York, for example, as may be seen in the case of Rev. Mr. Mackamie, a Presbyterian minister, declared that it was inoperative in America!

The Act of Toleration, as it stands upon the English Statute book, is entitled “An Act for exempting their Majesties’ Protestant subjects, dissenting from the Church of England, from penalties of cer-

¹ Hist. Prot. Epis. Ch. in Va., pp. 120, 121.

tain laws." That it was not "operative" in the American colonies, was a monstrous pretension, needless now to be discussed. Strictly, however, if interpreted according to its terms, it could not extend to Baptists, either in Great Britain or America, since the Baptists, although "subjects of their Majesties," and "dissenting from the Church of England" were not, never had been, and are not now Protestants. The government, however, of both countries, chose to place them in that category. The law, therefore, was evidently *designed* to embrace them, and that it did not was the mistake of those by whom it was framed. Baptists needed too much the indulgence, imperfect and humiliating as it was, which it offered, to explain or object. Although never published in Virginia, its existence was necessarily admitted, but always in an ambiguous manner. The facts in this case may be stated on account of their singularity.

The first acknowledgment in Virginia of the law in question occurred ten years after its adoption by the Mother Country, and then only as a proviso of "An Act, entitled an Act for the more effectual suppressing of blasphemy, swearing, cursing, drunkenness, and Sabbath-breaking," adopted by the Legislature during its session of 1699. This is the relation in which it is introduced. That Act concludes as follows:—"Provided always, that if any person or persons, dissenting from the Church of England, being every way qualified according to an Act of Parliament made in the first year of our sovereign Lord, the king that now is, and the late Queen Mary of blessed memory, entitled 'An Act for exempting their Majesties' subjects, dissenting from the Church of England, from penalties of certain laws,' shall resort and meet at any congregation or place of religious worship, permitted, and allowed by the said Act of Parliament, once in two months, that then the said penalties and forfeitures, imposed by the Act [this act for the more effectual suppressing of blasphemy, swearing, cursing, drunkenness, and Sabbath-breaking, as above, and] for refusing to resort to their parish church or chapel as aforesaid, shall not be taken to extend to such person or persons." In this manner did the Legislature seek to attach a disgrace to all who should attempt to avail themselves of "The Act of Toleration." In the fifth Revisal of the Laws of Virginia, which was made in 1705, in Act 30th, the Law of Toleration is referred to in terms still more slight and ambiguous. This was "An Act for the suppression of vice." It appears only by an allusion in a parenthesis. Those interested were left to discover, as best they could, the privileges to which by that Act they were entitled.¹

¹ Foote's Sketches of the Presbyterian Church in Virginia, pp. 48, 49.

Beverly, in his "History and Present State of Virginia," explains the provisions of the Law of Toleration. He says, "The people are generally of the Church of England, which is the religion established by law in the country, from which there are few dissenters. Yet liberty of conscience is given to all other congregations *pretending to Christianity*, on condition they submit to *all parish duties*."¹ We ought not to dismiss this subject without ascertaining to what extent, and upon what conditions, as prescribed and regulated by "the Act of Toleration," "liberty of conscience" was conceded to Protestants dissenting from the Church of England. This famous law demanded that all such Dissenters should pay their full proportion for the support of the parish ministers of the Establishment, after which they might support their own pastor, if they had one, and were able to do so; that they should receive marriage at the hands of the Episcopal minister, and in the parish church, no other being lawful or allowed to any one; that they should pay all parish rates for building and repairing the State Church meeting-houses, and for purchasing, repairing, and improving the glebes; and, after they had done this, they might, if they could, build meeting-houses of their own; that, these conditions fulfilled, if they could obtain a license for a place as a house of worship, they might meet there and worship God; that if their minister could procure from the Government a license to preach at that place, he might preach there, but nowhere else; and that as many persons as could prove that they attended such preaching once in two months (by a subsequent amendment, once a month) they were on these conditions and to this extent, exempt from the pains and penalties denounced in previous laws against all those Protestants who could not conscientiously conform to "the constitution and canons, the doctrines and services, of the Church of England!" Such was toleration in *England*, and when at last it was admitted to be operative, such was toleration in *Virginia* under this statute of William and Mary! Such was the extent of "liberty of conscience" in the best and most liberal days of Episcopal rule in the colony.

These miserable and reluctant concessions were meagre indeed; still they were an advancement in the direction of "Religious Freedom." They were, therefore, with all their humiliating conditions, accepted by the people, who were thereby emboldened, not only to express their religious sentiments freely, but also to carry them out in their public action as far as these provisions permitted. Now they could appear, as

¹ Edit, 1705, Book 4, Part I., chap. 7, p. 27.

they supposed, in their true character, without the risk of imprisonment, fines, and banishment from the country which contained all that was dear to them upon earth. The several denominations then existing in the colony, oppressed, persecuted, and scattered, naturally sought intercourse with those of their own faith. The Baptists, especially, were encouraged to undertake such measures as seemed to them best, looking to the organization in Virginia of churches upon the apostolic model.

Another consideration had especial influence with them in some quarters. In Isle of Wight, Surry, and other South-eastern counties, large numbers of persons cherishing Baptist sentiments, found themselves together. This is the region from which, in previous years, as we have before seen, upon the authority of Historical Sketches, by Morgan Edwards, numerous families, to escape the heartless oppressions of the State Church, had emigrated to North Carolina. Referring to the subject, Dr. Benedict says:—"William Sojourner, a most excellent man, and useful minister, removed with many of his brethren from Burleigh, in Virginia, and settled on Kehuki Creek, in the county of Halifax, and the same year planted the church in that place." He further says:—"Most of the first Baptist churches in North Carolina are said to have emigrated from Burleigh in Virginia."¹

This oppression and exodus may be accounted for, perhaps, by the fact, that in that part of the colony were erected many large and elegant "colonial churches," some of which were the most expensive and magnificent buildings of the kind then in America. The ruins of these buildings, and especially of one now in the woods near Smithfield, in Isle of Wight, even at this day excite the amazement of all who visit them. To erect these "splendid structures," which doubtless pleased the taste of some clergymen, younger sons of noble families in England, all the people, and Baptists as well as others, were obliged to pay heavily, and worship in them afterwards. They resolved not to do this, and as the only alternative, left the colony. Many, however, still remained, who, having no ministers to suggest measures, or to lead the way, assembled of their own accord, to advise with each other as to what ought to be done to supply their spiritual wants. These men were not, as Dr. Hawks asserts, a company of emigrants from England, but residents of the country, of long and influential standing. After frequent and prayerful consultations, they decided to address a joint communication, not to their friends in the northern colonies, but to

¹ History of the Baptists, vol. 2, p. 97.

their friends in England, and especially in the city of London, where at that time Baptist churches abounded, having emerged from the oppressions under which, until the administration of Cromwell, they had unceasingly labored. Speaking of these times, Mr. Davis, in his "History of the Welsh Baptists,"¹ says, "God gave the Baptists a respite from persecution, and they were allowed to meet together, and to devise plans for the advancement of the Redeemer's Kingdom. As early as 1653, they were emboldened to meet in an Association at Abergavenny, Wales, where missionary arrangements, designed to be of a permanent character, were inaugurated." The reign of the second Charles, however, suspended all their public efforts, and, during the bitter persecutions which followed, many of their ministers and leading members either fled from the country or died in prison."

The first year of the reign of William and Mary was, as we have seen, rendered memorable by the adoption of the Act of Toleration. The Baptists were again somewhat relieved, and in 1689 met in a great Association in the city of London. One hundred and seven churches, as appears from Rippon's Register,² were present by their messengers. The proceedings of each day are briefly recorded. Here they renewed their missionary organization, and adopted measures for more systematic and effectual labors. This was the body addressed by the citizens of Virginia, and which they earnestly solicited to send them Baptist ministers for their instruction and guidance. Whether the correspondence, official and private, then had between these parties, can now be found, is perhaps questionable. If it can be brought to light,—and it is hoped that an earnest effort will be made for its discovery,—it will throw a flood of light on the history of "The Early Baptists of Virginia." This correspondence occurred in 1713. The solicitations of the Virginians were kindly entertained by their friends in the British metropolis, and in May, 1714, they ordained two of their own number, Robert Nordin, and Thomas White, and sent them as missionaries to the colony. Mr. White died on the passage hither, and was buried at sea. Mr. Nordin in due time arrived, and commenced his labors. These ministers were soon after followed by others, sent out and sustained by the same churches in London and its neighborhood, among whom, as faithful laborers in South Eastern Virginia, the names of Jones, of Mintz, and of others, are still familiar. All these gentlemen were received by the people here, with the warmest affection and confidence, and having complied with the conditions of the Act of Tola-

¹ Pp. 85, et seq.

² Passim.

tion, preached and baptized, not only without molestation from the colonial authorities, but with the most gratifying success. Their labors resulted in the organization, during the first year of their residence, 1715, of a church at Burleigh, in Isle of Wight County, which has since taken the name—less classical indeed, but also less exposed to popular prejudice—of Mill Swamp. Another church was soon afterwards constituted at Brandon, in Surry County, believed to be that now known as Otter Dams. From this time Baptist churches sprang up rapidly in all the southern and lower counties in the colony. These were the first churches, embodying Baptist principles, that were planted in Virginia.

Not long after these events, our attention is attracted by others of a like character, in the *northern* part of the colony. Previous to 1743, numerous Baptists were found residing in Loudon, Berkeley, and contiguous counties. A large and flourishing settlement had been made by the Welsh, in Pennsylvania which already contained several Baptist churches. At the solicitation of these isolated Christians in Virginia, they were visited by Messrs. Loveall, Heaton, Garrard, and others, ministers from Pennsylvania, who preached and instructed the people faithfully and successfully. Here also, as in the South, churches immediately sprang up. The first was Opecon, the next Mill Creek, then Ketocton, and then numerous others. From these two centres, churches soon extended themselves throughout the whole Virginia colony.

From a very early period Baptist churches in the old world had been, for special purposes, accustomed to form themselves into Associations. None of these Associations were ever clothed with any power whatever to govern the churches of which they were composed. Our Lord Jesus Christ, the Head of all the churches, has delegated to each church full powers for its own government, but nothing more. Delegated power cannot be redelegated by those upon whom it is conferred, without the consent of the original authority. No such consent, for any purpose whatever, is found in the word of God. Churches cannot, therefore, divest themselves of the right of self-government. It is inalienable. They cannot bestow it upon associations, nor upon any other body of churches, upon clergymen, or any synod, convention, or conference outside of themselves. For these reasons, and also because Associations are bodies unknown to the Scriptures, they never can in any manner govern the churches or control their government. They were instituted by the Fathers as bodies in which the messengers of the churches might annually meet, make known to each other their progress, condition, and wants; give to each other such

advice and assistance as should be necessary or practicable ; and agree upon judicious measures to extend the preaching of the gospel into destitute places, and assist feeble churches, wherever such places and churches were found. Such were the Association of which we have spoken, at Abergavenny, in Wales, in the time of Cromwell, and the Association in London, in the time of William III., that sent missionaries to the Virginia colony. Such an Association had already been formed in Pennsylvania, then and now known as the Philadelphia Association. With this body, all the churches in Virginia united, and they derived from this membership, while it continued, many and very great advantages, since they were constantly favored with its advice and assistance, and visited by its ministers, and especially by James Miller, David Thomas, and John Gano, who labored among them with extraordinary success.

The impunity with which the Baptists now preached and organized churches, arose from several co-operating causes. None of the laws against dissenters, to which we have already referred, had been repealed, but they had been essentially modified in their practical operation, by the "Statute of Toleration," and the opinion began very generally to prevail, that if citizens paid their tithes and other dues for the support of the Established Church ; were otherwise good and loyal subjects of the king of England ; did not by their religious services injure or disturb their neighbors ; and had the prescribed government licenses, they might be suffered to worship God in their own way, without molestation. And further, the excessive bigotry which had been imported from the Old World, and which so long ran rampant in the colony, had by its very extravagance overthrown itself. A reaction had now fairly set in, the power of which could not be successfully resisted. Therefore, if Baptists kept themselves within ordinary bounds, not much inclination existed to inquire whether they were in all respects conformed to the intolerant statutes of the Legislature. And still further. At the time of which we now write, the ministry and most of the membership of the State Church had fallen into a state of almost utter demoralization. They revelled in wealth and luxury ; they were careful only of their revenues and their pleasures ; and, secure in their own power and position, they cared little for the spiritual condition or wants of the masses of the people. They were the lords of the land, beyond the reach of ordinary contingencies ; their contempt for the Baptists did not permit them to inquire much into their proceedings ; and therefore they gave them very little disturbance. These causes taken together exerted an extraordinary

power. They were an effectual shield against the uplifted hand of persecution and oppression. The grand cause, however, was the blessing of God. "The time to favor Zion, yea the set time, had come." The truth of the gospel had struck its roots deeply into the mental soil of the people. Church after church noiselessly shone forth, like the stars in an evening sky; and sparkling as so many gems in the Virginia firmament, which they were destined to fill ere long with celestial radiance and beauty.

II.

DOCTRINAL HISTORY AND POSITION.

BY REV. G. D. B. PEPPER, D. D.

II.

DOCTRINAL HISTORY AND POSITION.

DOCTRINE and life are inseparable. Doctrine believed determines the life. Character and conduct depend on the creed of the heart. This is as true of a society as of an individual, of a denomination as of a man. Given a common and distinctive creed, and they who truly hold it constitute a denomination. Men combined without such creed are not a denomination but a conglomeration. The present chapter, therefore, raises an inquiry which is radical and important. It treats of the denomination's life; the remaining chapters, of its fruitage. The doctrinal position of American Baptists during the first century of the American Republic we may review under two general heads; first, their unity in a common faith, and second, the unity of their common faith. Thus will appear both what the Baptists are constituted by their creed, and what their creed is constituted by its elements: they, a Christian Fraternity; it, the Christian System.

I. 1. As respects the unity of American Baptists in a common faith, our first inquiry naturally respects the fact of it. We claim for them a doctrinal unity throughout both the whole country and the whole century, extending over all the States and through all the decades. To establish this requires no elaborate and extended argument. A glance at Baptist history between the time of Luther and our national Independence shows that the separation of Baptists from other Christians was from principle alone, and not from policy or expediency. Policy and expediency seemed rather against separation, for to separate was to suffer.

Yet not to separate was to be false to conviction. The representative Baptists of London and vicinity, who in 1689 put forth the Confession of Faith which was afterward adopted by the Philadelphia Association, and is therefore known in this country as the Philadelphia Confession, copied the Westminster Confession word for word, wherever their convictions would permit, and declared that they would thus

show wherein they were at one with their brethren, and what convictions of truth made impossible a complete union. And wherever Baptists appeared, however or by whomsoever they were opposed, the ground of complaint against them was their principles. Some of these principles were sharply antagonistic to those of existing churches, and also to those on which the civil governments were administered. They were widely disseminated, especially in Holland, England, and Wales, and there were separate churches formed. From purely doctrinal causes also came divisions among "the Baptized churches" themselves. The most notable one was that in England between the General or Arminian Baptists, and the Particular or Calvinistic Baptists. With the latter division do the Regular Baptists of America hold lineal connection.

But, although there is such connection, the denomination in this country has been singularly free and spontaneous in its development. The churches of Philadelphia and vicinity kept the closest connection with the mother country, and were most affected by it. In New England, in "the Great Reformation" under the lead of Jonathan Edwards, there was made from within the Congregational churches a most vigorous assault against their own "half-way Covenant" in the interest of a pure church. Along his lines of thought he started multitudes who could not stop where he himself remained and would fain have detained them. They separated from the Congregational churches, and were hence called Separates. A large proportion of them became Baptists, and formed themselves into Baptist churches. Through the labors of earnest men who went from them to Carolina and Virginia, their principles were widely disseminated in those and the neighboring colonies, and, in consequence, many churches came into existence. Not till 1784 did these "Separates," or "New Lights" as they were called, and the Philadelphia "Regulars" unite in "a happy and effectual union, expressing the desire that thenceforth the names Regulars and Separates be buried in oblivion."¹ It was a union founded on the recognition of the essential identity of their doctrines, the oneness of their faith. It is thus clear that the churches of the denomination were the product of principles and not of arbitrary compact. They were born, not made. They were one, because in them was a common life and a common faith.

That common faith, American Baptists have till this day preserved. An organization may retain its name and form long after it has lost

¹ Semple, Virginia Baptists, pp. 73--75.

or wholly changed its spirit. It is easy to determine whether the Baptist denomination has experienced such loss or change. Without some definite proof that it had, we might fairly assume that it had not. The loss of its original vital working force, unless substituted by some other and different force, would soon have been seen in its dissolution and disappearance. A great organization, that has been framed and compacted together into a solid external structure, may acquire a momentum which, like that of a rail-way train, or of a ship, will cause it to go forward long after the original motive power has ceased to act. But for this, even with such a structure, the conditions must be favorable; and even with favorable conditions the rate of motion will continually decrease. The Baptist denomination is no such structure, but instead a fraternity of independent bodies. The conditions of denominational progress, though less unfavorable than in other lands and times, have yet been such as to offer decided and incessant resistance at many points in many ways. The denomination, however, with no great momentum acquired at the beginning, has constantly and rapidly advanced. It has increased in numbers sixty-fold. This is because denominational life, rooted in denominational faith, has been all the time intense and active.

And this active life has been throughout the same. Some of the venerable fathers who still dwell with us and are our leaders, (God bless them!) began their ministry in the first half of our century and were instructed in the faith by those who in the beginning of the century were already active and influential as pastors and teachers. Had they changed their faith; had they renounced the faith of their teachers, they would know it. Had they kept the old faith and life, while the denomination had exchanged it for another, they would compel us, and all the world beside, to know it. Our literature also attests the identity of our past and present life. The principles which are asserted and defended by our representative writers to-day are those which are so ably and earnestly advocated in the writings of such men as Furman, and Holcombe, and Staughton, and Baldwin, and Manning. The living denominational questions discussed by them are, many of them, such to-day. Their arguments are still repeated, their positions are re-affirmed. Their works are fresh and pertinent, and awaken a response in Baptist readers now, scarcely less hearty and unanimous than when first written. The relations of the denomination to other denominations are in principle the same as in the beginning of the century. The articles of faith then adopted by individual churches are still retained, and are still, in fact as in name, articles of faith. Thus it is that our

churches throughout the country, in their separate constitutions, in their mutual associations, and in their external relations, agree in principles with each other, and with their own past history.

2. Conceding then the fact of unity, we may fitly inquire as to its extent. The agreement certainly does not extend so far as to convert the unity into uniformity. As it pertains to principles rather than to rules, there is abundant room for variety and variations. Principles are independent of circumstances; their application is dependent. Changeless principles, therefore, may not only admit but require change in methods. Baptists, by associating together, and by force of past example, have naturally tended to some degree of uniformity in things indifferent, but it is contrary to their principles to allow mere usage to become in these a law. They reject the *principle* of uniformity, as Paul resisted the attempt of Judaizers to compel circumcision. They know no dead level of ritualistic observances, and have accepted no common formulary of completed doctrinal statement. To the changing times so marked in America they can with readiness adjust themselves; since, not from external legislation, but from internal principles as given in Scripture, do they take their law. Most of the contrasts drawn between Baptist customs of the olden and of the later times imply no change and contrast in faith. The changes are not referable to doctrinal causes. Since custom can never constitute a usage Baptist, there are no departures from Baptist usages, save where there is violation of Baptist principles.

Again, the doctrinal unity of Baptists is unity in the whole body of Christian doctrine, or in the body of Christian doctrine as a whole. We can readily conceive of men agreeing upon a single point of doctrine, and that a subordinate point, banding together in a common organization simply because of that fractional agreement, and remaining entirely discordant upon the general body of Christian faith. Sometimes, indeed, there is, or seems to be, such conception, or rather such misconception, of Baptists. They have been misrepresented, as dividing from other Christians and agreeing among themselves, only on the question of "the form of a form," only in respect to "the amount of water," requisite for Baptism. Not rare is the conviction that their common faith is limited to the two points of the mode and the subjects of Baptism. And where it is perceived that there is a distinctive conception of the Church as the body of Christ, it is at least often not perceived that there is agreement on other doctrines than those of church polity. Is it, indeed, true that the denomination is homogeneous only in its view of one of the ordinances, or at best of the church

as a whole and heterogeneous in respect to the whole body of divinity besides? Certainly not. Were the bond of union thus attenuated, there never could have appeared such volume, such harmony, such intensity of denominational life. The very existence of the denomination, as we now see it in the United States, is the sufficient disproof of such partial homogeneity. One hardly needs to go further, and look into its doctrinal literature. In the great Unitarian apostasy in New England it stood its ground solidly and unitedly on the fundamental doctrines of grace. It has always been prompt and decided in casting out or withdrawing from ripened heresy touching those doctrines, whether advocated by individuals or parties. Campbellism, Arminianism, Antinomianism, Universalism—these and kindred forms of doctrine have never been harbored. Separation has resulted by inward necessity. A truly Baptist church is not a Noah's ark, gathering into itself beasts clean and unclean, orthodox and heterodox, agreed only in using the ark in order to be saved by water.

The unity of American Baptists in this common body of doctrine has been as nearly perfect as can reasonably be expected of a human society. There have ever been individuals, sometimes men of prominence, who have believed, taught, and practised, in some respect or respects, contrary to the common faith. Dissent has also sometimes taken on a party character. As already noticed, it has in several cases ripened into schisms, but more often has remained within the denomination simply as dissent. Prominent at the present time are two extremes of doctrine as to the church, the one known as Open Communionism, the other as Old Landmarkism.¹ But neither these nor any other forms of dissent from the common view and practice either do or ever did receive more than a very small fraction of the denomination's suffrages. It has allowed dissent and dissenters to remain within it. To attempt the contrary would be to fail in the design of the attempt, and to accomplish its opposite. A break or schism has taken place only when dissent has so made issue with the denomination, that, without the break, the doctrine of the dissent must be endorsed. As a church is manifestly not responsible for all the sentiments, principles, or practices of all its members, and does not endorse and maintain all those sentiments, principles, and practices as of God, and hence is not called to withdraw from every imperfect member and thus annihilate itself; so has the Baptist denomination, like every

¹ These are here named together with reference solely to their variations from the general view. No implication is intended as to their comparative merits or demerits, whether doctrinally or historically.

other religious community, properly retained and thus far fellowshipped those holding doctrines contrary to the common faith. It has always done this and this it must and will do always. Not to do it is dissolution and complete. But to claim this retention and fellowship of dissentients as an endorsement of their doctrines, and as consenting them Baptist doctrines, is a confusion. An issue may be so made up that the denomination must either accept the dissent or separate from the dissenters. Separate then it must, or deny itself. Such has been its practice hitherto. It has thus far stood together in doctrine a compact body. No doctrinal division has arisen which has in a perceptible degree interfered with its unity of action in missionary enterprises, or with the fraternal fellowship of the churches in association. An anti-mission party and anti-mission churches have existed from the beginning of its great missionary enterprises. This opposition has been local and limited, and so far as it is due to doctrinal causes is a part of the Antinomian heresy, which early ripened into the most insignificant of schisms.¹ There have never been put forth rival and antagonistic articles of faith, and a division of churches thus caused. The Philadelphia Confession and the New Hampshire Confession differ in substance of doctrine at one or two points, and in mode of statement at other points, but neither they nor the churches adopting them are in collision, or even in rivalry. Now and then a church adopts articles that have a significant omission or variation. Great attention has of late been attracted to some of these isolated cases. But they are exceptions which help to "prove the rule."

Yet more striking is the evidence of doctrinal harmony furnished by our theological seminaries. Situated in different sections of the country, independent each of the other in origin, maintenance, and supervision, with no common compact as to the doctrines to be taught, with no doctrinal formulary or text-books, with instructors of marked individuality and independence, who are not bound even to subscribe to a doctrinal symbol, these seminaries have yet from their origin been at one in their teaching. Each has taken on a certain individuality. No two men can think and teach alike. Each teacher must leave his peculiar impress on his pupils. In this way has arisen variety in the different seminaries. But no two of them have ever been arrayed against each other on doctrinal grounds. The graduates of each are welcomed in all sections alike. The officers of all meet together in Ministers' Institutes, in Educational Conventions, and in

¹ See in Life of John M. Peck, pp. 183-188.

Theological Reviews, and discuss concordantly all kinds of theological questions. There can be no more decisive proof of the extent of our doctrinal harmony. True, in the first half of the century these seminaries did not exist, but from the confirmed faith of that time did they spring, and thus did that faith most articulately express itself. These seminaries justify the conclusion which Dr. Crowell ten years ago stated as a result of his elaborate review of the Baptist literature of America. That literature, he affirmed, showed that "we are one people in all that is essential to harmony of thought and action more nearly than any other Christian denomination in the land."¹

With American Baptists there has been a constant advance in the comprehensiveness of doctrinal view and teaching. Instruction in the pulpit and in their religious literature takes a far wider range. A greater variety of topics are introduced. A fuller complement of principles and doctrines are discussed. Their applications are traced more variously and extensively. The fullness, variety, extent, manifoldness of Christian truth are recognized as they were not in the earlier decades. The advance in this direction has been constant and rapid. It is due largely to the increase of liberal culture within the denomination. There is a greater proportion of educated members, and especially of educated ministers. Such culture always brings with it breadth of view. With this special cause co-operate the general extension and the diffusion of knowledge. Thought and study have extended knowledge, both sacred and secular, into many a new field, and along many a new line, far beyond the boundaries which shut it in a hundred years ago, and our facilities of communication have brought this knowledge more or less closely and fully to all the people. Thus is life more complex, the universe more vast. Hence has arisen a necessity for that wider range of doctrinal view and discussion which we see realized. As to the general practice of the first half of the century, Dr. Benedict probably does not exaggerate when he says, "Then and with our orthodox Baptists a sermon would have been accounted altogether defective which did not touch upon Election, Total Depravity, Final Perseverance, &c."² The contrast between that and the present practice is indeed striking, as he affirms, but is not to be explained as due mainly to a loss of faith in those doctrines and to a present unwillingness either to state or to hear them. They cannot have the same relative prominence because instruction has become more comprehensive.

For the same reason there has been a growth of doctrinal fellowship

¹ Missionary Jubilee, p. 460.

² Fifty Years among the Baptists, p. 138.

between Baptists and other Christians. Enlargement of view has multiplied the points of conscious agreement, and so strengthened the bonds of union, and extended the community of interest. An evidence of this is found in the circulation of doctrinal works, without reference to denominational boundaries. A result of it is a better appreciation of Christians of other names, and a more pacific tone of reference to them. This change is indeed mistaken, at times, for proof that denominational doctrines have been surrendered and the principles of separation abandoned. Were there but one article of Christian faith, disagreement upon that would leave no common ground; but if the articles are many, division at one point may yet leave a manifold fellowship in others.

Yet, while claiming this general progress and improvement in comprehensiveness of doctrinal view, it must be conceded that something of the intensity and earnestness of the earlier faith has disappeared. If Baptist faith was then less broad, it was more deep; if less capacious, it was more tenacious. The grip upon truth was firmer and stronger. A larger proportion of the members of the churches deserved to be called theologians. The fact of this change seems to be well established, to whatever it may have been due.

3. Passing now from the consideration of the extent of the doctrinal unity of the denomination, it remains to inquire into its causes. Of these a part consist in the apparent causes operating against it. That the denomination has no organization such as to constitute it a corporation; that it has no general government, with its legislative, judicial, and executive departments; that it has not even a general council with the function of supervision and advice, nor an authorized board of arbitration, to which questions of practice or of doctrine may be referred; that it has not so much as a common centre of influence or an influence of centralization; that even the church organization is so nearly not an organization; that individual freedom of thought, speech, and conduct is so emphasized; that the churches are so widely dispersed, and composed of members of so many nationalities, and from so many and opposite spheres, religious, intellectual, social, and political; that there is no common symbol, no test of orthodoxy, no catechism, primer, body of Divinity, or hymn book—none of these so much as recommended by the denomination, much less adopted and authorized; that Baptists thus on all sides are open, so that every wind of doctrine can blow over them, and every sort of influence, friendly or hostile, can come in unhindered among them, and reach without trouble every church, and every member of every church, in all the land—with

all these things, what possibility of doctrinal unity, of a common homogeneous faith? It would seem that if there were any plan or purpose in these characteristics and conditions, it must be to make harmony impossible and confusion certain, to bring under one name the greatest and most multifarious antagonisms possible. Yet, truly viewed, all these things are promotive of harmony, and powerfully tend to unity of faith. That against which they make, is external uniformity. Faith, true and genuine, is never born of coercion and compulsion. It is rather a child of freedom.¹ It wants the clear open air of heaven in which to breathe, and all the fields of God in which to stir. Thus will it grow strong. Wherever there is the truest, largest freedom, there men are in the best possible situation to learn and accept the truth, and so to agree. Convictions come of evidence, and, when real, only of evidence; and one is in position fairly to weigh evidence, only as he is free from compulsion. And it is only in freedom from external compulsion that heresy or dissent, when it has appeared, can readily make its escape, and so leave harmony. If its exit is obstructed, it will the longer stay within, only to breed still further heresy and discord. This openness of our denomination; this destitution of enclosing walls, and of a central tower, and of a vigilant police, tends not to looseness and craziness of opinion, provided there are with these negatives the requisite positives, with these precedent causes the requisite productive causes.

Of the latter, is the strong bond of union in common principles with which the denomination began the century. As already shown, these principles had come out to clearness, and had embodied themselves through many a sharp and varied conflict on both sides of the Atlantic. They were, therefore, held with clear and firm conviction, and the life which they begat, was vigorous and earnest. It was much to have such a start at the nation's birth; for such a life tends to perpetuate itself, and preserve its identity—to cast out foreign and take in common elements. Yet, as we have seen, the mere momentum which we had gained, would have availed little, had there not been added other causes.

One of these other causes has been the preëminently experimental, and hence Scriptural, type of our doctrinal faith. Our principles are those of

¹ [The venerable Dr. Charles Hodge, of Princeton, in a private note to the editor of this volume, a few years since, writes :—"It has always appeared to me a remarkable fact in providence, that although your Church organization allows such freedom to the several congregations, your ministers and people have ever been so distinguished for their adherence to sound doctrine. The experience of Congregationalists in New England, in this respect, is very different from yours."]

life, springing at once from the life, applied constantly to the life, valued for their relations to life. Baptists are at the utmost remove from mere philosophers, or scholastics, or metaphysicians. They have not been wont to draw up doctrinal statements in a speculative or theoretical interest, nor to concern themselves much with those thus drawn up by others. Indeed, it has been, and continues to be, one of their avowed principles, that the religious interest is not primarily theoretical. They take Scripture as "the guide of life," a living book, to be studied in the light of experience, and for experience. This has helped them to see alike those great doctrines of life which stand out on the sacred page, and form the substance of revelation; and to take them in their natural meaning, without undue regard to the demands of human authority, or of speculative philosophy.

With this must go the consistent embodiment of our principles in church life. A sound body is needful for soundness of mind; a fit body, for the spirit's wholeness. For this reason, God has taught men doctrine, not first and chiefly by words, but by deeds; not abstractly, but concretely; in facts, not in theories. For this reason, also, Christ instituted ordinances for perpetual observance, and provided a church to remain as his body. These ordinances and this church, therefore, were not arbitrary appointments. For their purposes they could not have been such. They were for the expression, and so for the maintenance, of one particular kind of life, to the exclusion of every other, of one definite and distinct system of principles or doctrines, to the exclusion of all others. Every kind of ecclesiastical organization, ordinance, and operation has its own inherent and inevitable doctrinal significance and tendency; and where the principles of a people are truly embodied in their institutions, the perpetuity of these principles and the harmony of that people in them are powerfully promoted. And this holds equally, whether the principles are true or false. The correspondence of the whole sum of Baptist faith with outward church life will appear below, and this we justly claim as one cause of continued unity.

Closely related is the internal coherence of the faith, the unity of its constituents. The fact of this coherence will be shown hereafter. Assuming here its existence, its claim to rank as a principal cause of denominational unity is apparent. Freedom of inquiry and fulness of discussion have tended to bring more and more to the view and the consciousness this internal consistency, and so to strengthen the bond of union. Had the principles been a house divided against itself, time and inquiry would have made this manifest. Their division would have

wrought division among those holding them. The more completely coherent a system, even if false, the more firmly it binds and keeps together those accepting it. The coherence makes it logically impossible to break with a part of it without breaking with it as a whole. To do this is never easy. And even if one does it, he thereby more promptly puts himself among those without as a schismatic. But on the other hand if a denomination holds doctrines which are in fact or in appearance incongruous, one can make war upon these in the interest of the rest, and so maintain a place within the denomination while fighting against some of its distinctive principles. This is quite another thing than to push forward investigation for the fuller comprehension of doctrine, and the more manifold application of it. In this work there may be differences and collisions without affecting the agreement in the doctrines established.

American Baptists have also been kept homogeneous to a great extent by homogeneous instruction. This has come through many channels. A denominational literature, fair in extent and character at the beginning of the century, has been constantly increasing in volume, richness, variety, and through many agencies, associated and individual, has had the freest circulation.¹ Through their national benevolent societies; through associations and conventions and institutes; and in the ordinary methods of intercourse,—Baptists, both ministers and others, have been brought into close personal connections. Constantly are the leading ministers removed from one part of the country to the other, and thus their influence is combined in a common result. For the last half century the theological schools, concordant in their instruction, have helped to unify the denomination in a clearer, broader, more complete faith.

Not in arrogance but in gratitude may be named as a chief cause of doctrinal unity, the presence and guidance of God's Spirit. Baptists have been earnest in loyalty to Christ, and for him they have wrought. They have been zealous in Christian labor of all kinds. Their growth bears witness to this, as does the record of their achievements contained in this volume. Nothing will so keep Christians at one in mind as to be at one in heart, and nothing so binds hearts together as united labor for the Lord's cause in a common love to the Lord himself.

With this glance at the fact, the extent, and the cause of the unity of American Baptists in a common faith, we proceed to our second general inquiry.

¹ See Crowell on Literature of American Baptists, in *Missionary Jubilee*.

II. The unity of that common faith, or system of doctrine which has given denominational unity, is now to be considered. For this, we need first of all to find its centre, and there take our stand. Such a centre it must have if it be a unity, and hence a system; and that centre is the proper point from which to view its elements and their correlation. The position of a denomination as to that doctrine which is truly central in the true system is in fact its central position. Its view of that doctrine is its determinative view. Now Christianity is primarily a life. Christian doctrine, therefore, is the doctrine of this life; and the Christian system is the body of the doctrine of this life. Hence that which is central in the life will furnish the doctrine which is central in the system. But in the Christian life unquestionably the central fact is the mutual relation of Christ and the Christian. The nature of that relationship determines the nature of that life. Of this there is ample proof in the very nature of the case, in the Christian's titles, in his experience, and in the whole drift of Scripture. The phrase "in Christ," or some one of its equivalents, often recurs as a descriptive summary of the Christian state. Hence, wherever there is doctrinal consistency and coherence, the view of the relation of the Christian to Christ determines at once the whole doctrinal position, and constitutes it either wholly right, or wholly wrong, or partly right and partly wrong. Too often has some point upon the circumference of Baptist faith been fixed upon as its centre. The result has been error and injustice. If this came only from those without, it would be less strange and more tolerable.

That relation of a man to Christ by virtue of which he is constituted a Christian with Christian life is by Baptists, as so generally by others, called faith. A correct statement of their conceptions of this faith in Christ will sufficiently indicate their doctrinal position in general. It will then remain to treat more in detail of certain distinctive positions, and in particular to show the place and relations of these positions within their system.

1. The following propositions reflect the denominational convictions.

First, faith is an act involving agency, and resident in agency. It is not a something back of agency, determining it in a given way; but it is the agency as determined. If we view it as a principle, it is yet an active principle; if as a state, it is an active state; and if as permanent, it is a permanent activity.

Again, faith is a personal act. It thus constitutes one's relation to Christ strictly and purely a personal relation. No one can believe for, and in the stead of, another. No society can have faith for its

members. In this act each stands by himself alone, for himself alone, single and singly, as though in all the universe there were only the believer and the Lord. The act is his own strictly, not vicariously; personally, not representatively. Upon this separateness, this individuality, this personality, of faith have Baptists laid special emphasis, because in some systems of doctrine it has seemed to them not to come to its full rights, but instead to be either obscured or impaired.

Yet again, this personal act of faith is also a rational act. It involves and expresses intelligence, reason, judgment. Accordingly it presupposes information, knowledge, conviction, motive. It is thus a matter of intelligent choice and decision. In this respect it stands on a level with all other rational acts. Upon this point, also, as upon the preceding, have Baptists laid much stress; and by it, in part, as by the preceding, has their distinctive position at other points been determined.

The faith which unites the Christian to Christ is immediate reliance upon Christ himself. It has as its object, not merely a doctrine, a proposition, a truth, or even a fact, but the living person. It is the soul's hold, not on the Lord's words, or on testimony concerning the Lord, but on the Lord. It is thus truly and properly the bond of union between him and the believer. It is no part of Baptist doctrine that the Christian's relation to the Lord Jesus Christ is no other in kind than one's relation to a dead philosopher, teacher, or prophet; that it does not imply the veritable presence of Christ; and that it is not a true resting in him. Baptists hold a faith, and hold to a faith, which brings face to face, spirit to spirit, heart to heart, in living because real union, the disciple and his Master.

Moreover, this faith is absolute, an act of worship. It is no partial, limited, relative confidence; no mere respect, honor, or deference. It has in it nothing of degree, of the more and the less, as implying in its object limitation or finiteness. It is a committal of the whole man wholly to Christ. This carries at once the doctrine of the proper Deity of Christ.

Yet with this absoluteness goes also the opposite attribute of assimilative appropriation. Faith is reliance upon one who is of us as well as above us, who is with us as well as supreme over us, who is man as well as God. It is the soul's conscious committal to God, as "manifest in the flesh," and thus to the Mediator between Absolute Deity and mere humanity. The doctrine of a divine human Mediator, Baptists have kept clear and full in view. In it they have been united, and it has been to them precious.

But Christian faith, is also sacrificial. It carries at its very core the recognition of sin, guilt, and condemnation, and so the renunciation of self as a thing accursed and devoted to God. If there be a faith in Christ without such self-renunciation, a faith such as two guileless souls may have each in the other, each conscious of his rectitude, each deeming and prizing as his own, what he pledges and gives to the other,—if such a faith there be, whether in fact or in conception, it finds no place in the Baptist system or in the Baptist heart. Christian faith thus carries a confession, and named from this aspect is repentance. Yet mere self-renunciation is not sacrifice, is not confession or repentance, for sacrifice is acceptable presentation to God. The sinner cannot present himself in his own name as such a sacrifice, and hence he accepts and appropriates Jesus Christ as his representative. He thus identifies himself with his atoning sacrifice, and completes his self-renunciation in this acceptable and accepted self-presentation to God. The faith becomes in full sacrificial and justifying. The whole active life of faith roots itself in this sacrificial self-devotement to God through Christ. The robes of the saints are made white in the blood of the Lamb. Here, then, we find the whole doctrine of redemption, as before we found that of mediation.

Finally, faith is the Holy Spirit's fruit. God calls it into exercise by his own efficient acting. It is, indeed, the sinner's own personal, rational act, conditioned by appropriate knowledge and mediated by appropriate motives, but the sacrifice of the sinful self is no product of the sinful self sacrificed. It is an act of one who is born of God, of the Spirit, from above. Squarely has the denomination asserted this, firmly believed it, earnestly maintained it. This supernatural element of faith involves the doctrine of Election. It presupposes that salvation is by God's own sovereign will, hence, by his own sovereign act. So have Baptists borne, and deserved to bear, the name of Calvinists, as holding in this capital doctrine with Calvin rather than with those who either co-ordinate the divine and the human, or condition God's acting on man's faith, and not man's faith on God's acting. Were Baptists to cease, thus far, to be Calvinists, they would cease to be Baptists. Indeed, they are more Calvinistic than was Calvin himself; for this doctrine, common to him and them, he taught explicitly in its proper place, but denied implicitly in his doctrine of the church; asserted in words, but denied in ordinances; maintained at his system's centre, but abandoned at its circumference. But Baptists maintain it at their system's centre and circumference, and at every point intermediate.

Such in brief is the view of Baptists as to that central fact of Christian life, man's personal relation to Christ. Such according to it are the leading attributes of saving faith. No further statement is needed to show how thoroughly is the denomination in accord with Christians generally as to the being and perfections of God, as to the worth and the ruin of man, as to the Incarnation, and as to Redemption and its final issue. Such a view of faith through which God's life has place in man's soul, at once reveals, in the main, the Baptist position as to these great doctrines.

It is, however, needful to trace somewhat more in detail the connection of this central conception of Christianity with those doctrines and consequent practices in which Baptists stand alone; to look at those doctrines in the light of this conception, and to note how from this they result. At the same time we are to remember that with Baptists it is neither a principle nor a practice to construct a system in its details merely or mainly by logical deduction from some one established doctrine, and without the same immediate testimony of revelation for one as for another doctrine, for the less as for the more central parts. In the existence of an inseparable logical connection of the doctrines and of their manifestations in the life, they believe, because redemption is the work of God, expressing his thought, which is always perfectly self-consistent. The propriety, nay the necessity, of tracing this connection has ever been acknowledged. It has been held that where this connection is not consciously recognized it nevertheless operates unconsciously for the maintenance or perversion of the creed and the life, according as one holds truth or error. While they believe that their other distinctive principles result from their view of man's personal relation to Christ, they also believe that both this view and those principles are severally and separately taught in God's word.

2. And now we notice, first, their position with reference to the Bible. In common with all other Christian denominations they have held that the truly canonical Scriptures, as originally given, are the word of God. In common with all other Protestant denominations they have held, as against the Papists, that the authority of Scripture "depends not upon the testimony of any man or church, but wholly upon God,"¹ and hence that "against these Scriptures neither law, nor ordinance, nor any custom ought to be heard; no, though Paul himself, nor an angel from heaven should come and teach the contrary."² But, though in word their position has been the same with that of others, yet, in fact,

¹ Westminster Confession.

² Confession of the Church of England.

it somewhat differs. (Emphasizing man's sole personal responsibility to Christ, and Christ's sole whole authority over each man, Baptists have consistently emphasized the sole whole authority of the word of Christ in Scripture, and each man's duty to determine what that word teaches. Thus has resulted a peculiar jealousy of mere traditions, and of arguments from human authority for doctrines or practices. Historical continuity has been lightly regarded, and the effort to restore primitive Christianity constant. Schism has been held to be a break from the ideal body of Christ, rather than from an organization claiming to be that body; and heresy, to be a doctrine contrary to Scripture, rather than one contrary to the belief of others. So also have Baptists been very jealous of confounding that which Scripture might permit with that which Scripture does require. That which *might be* permitted, if there were no danger of such confusion, they believe to be prohibited when such danger exists. Hence has resulted the severe simplicity in their forms of worship and in their ecclesiastical usages. They endeavor to keep separate and distinct the Lord from man, and the Lord's commands from man's devices. To this cause also is due the fact already noticed, that the denomination has never ventured to draw up and authoritatively put forth for the acceptance of churches and church members, or even of religious teachers, a symbol, or to endorse any theological treatise. It has kept the Bible alone in its place of sole supremacy, and urged its members to form and to test both their own and other men's faith by that book. As already shown, it is not that they have no creed, as consisting of *credita*, *i. e.*, of articles that *are* believed, but that from reverence for Holy Scripture they fear to impose a creed as consisting of *credenda*, *i. e.*, of things that *must be* believed. They will not even seem to come in thus between the man and the Bible, and run the risk of having their voice mistaken for Christ's. With such an emphasis of Scripture has come naturally distaste for scholastic, metaphysical, and speculative forms of theology and theological teaching, and a preference for that which is Biblical in its form, spirit, and proof, and practical in its obvious bearing. Their theology they usually call Christian or Biblical, rather than Dogmatic, Scientific, or Systematic. Plainly, Baptists could not well have failed to sympathize with all genuine Biblical scholarship, and to show a singular zeal in giving to the world the pure word of God in the most accurate attainable translations of the purest attainable texts. As to this principle they have been one, though not as to its applications. Nor have they as a denomination failed to favor all true science, as being the revelation of the thoughts

of God; and so, not only in harmony with the Scriptures, but constituting with them a majestic unity. Freedom in the whole realm of truth must logically go with the doctrine of personal responsibility to God only, and the denomination that emphasizes this doctrine must also emphasize that freedom.

3. As respects the doctrine of the Church, the position of Baptists is most obtrusively distinctive, and hence requires a more extended exposition. They, with others, recognize the use of the term Church to designate the whole number of those who have been called out (*ecclesia*) from the world by the effectual calling of the Holy Spirit in regeneration, and who are consequently in living union with the Redeemer. The boundaries of this Church are visible only to the eye of God, and are identical with no division lines originated by external organizations. It is, therefore, sometimes called the "invisible Church," and is constituted immediately by the grace of God in human hearts. But Baptists, with most other Christians, hold that by the ordination of Christ there is to exist in the world an organized Church, to be, and to be known as, the body of Christ. Our present inquiry respects the Church in this sense.

And, first, Baptists regard the Church as an institution of Christ's ordination. They regard his expressed will as sole authority for its existence. That it should be, and what it should be, depend upon that will. This will is equally binding, because equally attested as his, whether presented in Scripture as spoken immediately by him, or mediated through those who were inspired. Of the delegation of his authority to any man or men to change his appointments Baptists can find no trace. Such delegation is to them inconceivable. They therefore find the doctrines of the church in his will as given in the New Testament. That will was that the church should be primarily, not an arbitrary or artificial structure, but rather an embodiment, an outward expression of inward principles, invisible truths in visibility. This, which might have been confidently anticipated from the perfect wisdom of Christ, from his use of symbol and parable in teaching, from the typical and symbolical character of the Old Testament, and its dispensation, and from nature itself, is immediately taught in references both to the church as a whole, and to its separate ordinances and functions. If it is the body of Christ, it must be an embodiment of Christ's Spirit, the fit expression of vital and vitalizing principles. This point is made most clear in Scripture, is many ways emphasized, and with Baptists is justly held to be of great significance. It indicates how one may be helped to know what is the church; why it must

forever be what it at first was ; and what far-reaching disaster must follow its modification. If the church organization, like the written word, expresses a meaning, every reason which binds us to keep, in its purity and integrity, the word, binds men not less, but if possible yet more, to keep, in the same purity and integrity, that organization.

That life which is embodied by the church is the Christian life. For this reason the church is called *Christ's* body. Herein the church is broadly distinguished from the elect nation, Israel. Israel was a nation, and fundamentally, as the name shows, a nation of one blood. Its life, therefore, was primarily a natural or fleshly life, coming in the way of human generation. The religious position of the nation was such as not only consisted with this, but assumed and recognized it. But, as their view of faith shows, Baptists hold that the Christian life does not run in the blood, and is not of human generation. Those alone have it who are born of God, and have saving faith in Christ. And since the expression of the life cannot precede but must follow its existence, it is a rejection of the fundamental idea of the church, purposely to receive into it, simply on the ground of natural birth, or for any other reason, one who has not the Christian life. Nothing can be embodied where there is nothing to embody. Christ never did and never could arrange for a formal, solemn, permanent declaration of the existence of that which had no existence. As the introduction of the unregenerate is contrary to the very idea of the church as a whole, so is it also to the idea of its ordinances and functions singly. These severally presuppose union with Christ, and witness it. As Baptists read and interpret Scripture, it furnishes not a particle of authority for introducing into the church any one except on, and as, a profession of saving faith in Christ. In every way, by recorded example, by express and implied commands and prohibitions, by its very idea of the church and its ordinances, Scripture manifestly and manifoldly excludes such introduction. Union with the Lord before membership in his church ; membership in the church a witness to the member's union with the Lord,—these are Baptist watch-words. Not to maintain these principles is, in their belief, to annihilate the church and to introduce instead a very synagogue of Satan.

The same principles carry with them the steadfast rejection of the view that the church originates the Christian life, whether immediately by its own intrinsic virtue or mediately by determining God to originate it. This goes with the view that faith is a rational act, which, like any other rational act, is conditioned on the requisite knowledge and motives, and also that faith is the Holy Spirit's fruit. If one holds to baptis-

mal regeneration, and makes baptism the rite of initiation into the church, his theory retains the conception of a holy church, but it gives to the ordinance a power which belongs only to God, and ties election to the decisions of men. Baptists have taught that the whole testimony of the New Testament is against such a theory; and that the application of the theory has been and must be mischievous to the last degree,—that it is a subversion of the gospel and a rejection of the whole plan of salvation. Standing unitedly and resolutely for these principles, standing unitedly and resolutely against the contrary principles and practices, Baptists have concentrated against themselves all the influence and power of all the Pedobaptist and ritualistic churches of the world. While such churches endure there must continue between their principles and practices and Baptist principles and practices an “irrepressible conflict.” Compromise here is forever impossible.

Again, as the church is an embodiment of Christian life, so also is it, and of consequence must it be, of the relations involved in that life. Where the life exists there must exist these relations, and where the life is bodied to view there must the relations come to light. As we have seen, the central and determining relation involved is that of the believer and his Lord Jesus Christ, the member and the Head. In the constitution of the church, therefore, this must be first regarded. It could not have been that our Saviour should have disregarded this relation, as this would have been to make a headless body, an acephalous church. As our Lord is himself the Author of spiritual life, and the Head of the “invisible church,” this headship must somehow appear in the external church. This principle Baptists hold in common with the ultramontane Papists. In its application, however, the two parties are brought into sharpest collision. The Papists represent Christ by a man whom they call his vicar, and the head of the visible church. Baptists claim that Christ, the personal Word, is represented solely by the written word; that his supreme Headship is beyond this most impressively signified by the total absence of a representative; that it is herein as in the Jewish dispensation, where God was represented in the Holy of holies, not by statue, or painting, or any likeness of anything, but by the absence of all representation and the presence only of the inspired Roll. And since in the idea of faith the immediate personal presence of the Saviour with each believer, and still more with believers in their mutual fellowship, is implied, this word with this presence is enough. On this view the Church of Christ, like each believer, stands in subjection to no mere man as Christ’s vicar or repre-

sentative, but to Christ himself. Blasphemy culminates when one would sit in the Lord's seat and claim to be the Lord's vicar. Baptists find no tittle of evidence that Christ ever hinted at such an office or officer, but every thing to the contrary. They find no claim of such dignity put forth by any apostle or prophet of the New Dispensation, nor by them all collectively. These stood not as Christ's vicar, in his stead to bind and loose. Nay, rather, theirs it was to show his headship, and what God in him had bound and loosed. And when this had been adequately accomplished, the office of apostle and that of prophet ceased, and the Lord now speaks to his churches, as to his members, in that word which abides forever, and is the sole law of the church and of the world. Thus have Baptists disowned and denounced as usurpation all legislation for the church, whether by Pope, or by synod, or by council, or by whomsoever or whatsoever else, whether in the great or the small, whether as to doctrine or as to practice, whether in the way of modification or of substitution, of increase or of diminution. It matters not to them in what form or from what source it comes. They hold it to be the usurpation of Christ's place, and the subversion of the church.

This immediateness of relation to Christ carries with it also the Baptist doctrine of the relation of church to church. The church exists, not as a corporation, but as the churches, and Jesus Christ is the Head of the whole as being the Head of each. The relation of each church to him, like that of each believer, is immediate. No one church stands nearer to him than another, or can in any way come in between him and other churches. This would be thus far to usurp his place, as it would be inconsistent with his immediate headship. Gifts differ, and the influence that goes with gifts, but essential relations and whatever goes with them are identical. Such, it is believed, are the mutual relations of the churches constituted by the apostles, and such the principles determining these relations. The close fellowship of the churches follows from the oneness of their life and its relations. They can co-operate. They can unite in council, in convention, in association, but never to exercise authority over an individual church. An association, council, or convention may, however, decide for itself whether a body claiming its recognition may rightly have it. To disclaim this prerogative would be as farcical as it would be suicidal, and as contrary to Baptist usage throughout the century as it would be both farcical and suicidal. On the Baptist view, the oneness of Christ's body is secured, not by an organization of all churches into one corporation, but in the possession of a common faith, and hence of a common life.

The relation of the churches to the world at large and to all other bodies is also determined on the same principles. The very idea of a church, or *ecclesia*, implies that it is "not of the world." As it respects the relation of Church and State, Baptists have from the beginning clearly and emphatically asserted their complete separation. They regard this as required by the difference in their natures as well as by the explicit teaching of the New Testament. The State can have no authority in things spiritual, nor the Church in things civil. Religious freedom cannot be a gift of the State, since it is not the State's to give. It comes of right, not toleration.

Since the written word is the Church's law, separations even from Christians become necessary if caused by punctual obedience to it. If Christian men organize on some principle or principles contrary to the Lord's law, organization according to that law carries in itself separation from those men. The nature and extent of the separations are determined by the variations in principles. Baptists have uniformly denied that they were responsible for the divisions between them and other denominations, and have maintained that the supreme law of the Church, as by them understood, has itself created those divisions. The divisions, and the consequent loss of fellowship, have never been either avowedly or really a judgment as to the piety or integrity of others. Both the principles and the practice of Baptists prove them to be behind none in genuine catholicity.

In like manner the mutual relation of the members of a church is determined. Believers are all alike joined to Christ, and through his sacrifice are accepted of God. No man comes between the believer and his Christ, and there is no Mediator between God and man save the Christ. In the church, therefore, there is no room for the office of priest, except as it is filled by the Lord Jesus Christ himself. As is shown by the Epistle to the Hebrews, to perpetuate the priestly office would be to disown Christ and his office. Hence the members of a church must stand on the footing of essential and fraternal equality. All have the same access to the Saviour. None are priests, as standing between Christ and their fellow-members; though all are priests, as alike having access to God's presence through the one perfect eternal sacrifice. The officers of the church are but brethren with the rest, to whom, however, on the ground of prescribed qualifications, are assigned, by consent of the church, certain special duties in the interest of the common body and for the furtherance of its ends. These duties pertain chiefly to the manifestation of the truth, though in part to the more secular affairs of the body. Hence have come

into existence the offices of pastor and deacon, neither of which imparts the authority to "lord it over God's heritage." Plainly, on such a view, there is also room for the free exercise of manifold gifts, whether in instruction or otherwise, as these gifts may appear. Such an idea of the relation of members has seemed to Baptists to be scriptural, and consistent with the whole system of gospel truth; and such an idea have they sought to realize. How marked is its antagonism to the hierarchical system, and to every vestige of it, disguised or open, at once appears! Exhibiting Christ, his word and his Spirit, it humbles, and so exalts, all and equally, the members of the church.

Again there are embodied the impersonal relations inhering in the life. First of all is its relation to spiritual death. As Christian life comes to us, not through generation, but through regeneration; not in our first, but in a second birth; not of the seed of the flesh, but of the seed of the Spirit; not of man's will, but of God's; not into a spiritual, but into a carnal mind, a mind dead in sin and not alive to God, a mind made alive to God in the coming of this life,—our state before conversion and our state after conversion are antithetical each to the other, opposites and contraries. This relation of antithesis and contrariety, being primary, fundamental, and essential, has need, first of all and clearest of all, to be bodied to view, and made tangible and impressive. An embodiment of the life which failed here would be no embodiment, but a failure complete. In the rite of Baptism, as given by our Lord, the relation has fit, full, and emphatic expression. The immersion of the whole person in water and the immediate consequent emersion are elements of the ordinance which bring to view this relation and are of its very essence. So strenuously have Baptists maintained this, that they have thus won the name assigned them. They never have been able to see any authority, in Scripture or out of it, justifying the view that the ordinance was not originally that which they practice, or that it was ever for any cause to be changed, abandoned, or displaced. Unless some change takes place in the nature of spiritual death, or of spiritual life, or of both, and consequently, in the relation of the one to the other, they cannot see cause for a change in its embodiment, even were there an authority permitting the change.

But not less forcibly does baptism exhibit the relation of the origination of the life to the essential causes and conditions of the origination, as the Communion also reveals the relation of the perpetuity of the life to the essential causes and conditions of that perpetuity. Kept each as it was given by the Lord, and each in the significant rela-

tion to the other in which the Lord and their own nature have placed them, they are freighted with richest spiritual significance. Hence have Baptists loved and cherished the ordinances, observing them, not in cold obedience to imperative command, but as the natural expression of their most sacred convictions and richest experience, and as mediating a closer connection with God in Christ and thus a richer, fuller, participation in the divine nature. To many outside their ranks, and to some within, the jealousy with which they have guarded the integrity, and especially the order and correlation of the ordinances has, seemed like a Judaic externalism, and a petty "tithing of mint, anise, and cummin." It is this misconception particularly which keeps ever and everywhere astir the phrase, "close communion" as a term of reproach. Surely a denomination so distinguished as the Baptists for its spirit of freedom could never be so utterly untrue to that spirit as to gain its very name, and to maintain its most frequent and determined battles, not only in a slavish bondage to mere letter, but with the distinct, deliberate, and avowed purpose both to keep themselves in that bondage and if possible bring into it the whole family of God. It is not in neglect of the "weightier matters" of the gospel that these externalities have been so sacredly guarded, but in the interest and for the preservation of the eternal life. It has not been from disregard of the gospel's freedom, but to keep the gospel which makes free. True to their convictions, they expect others to be true to theirs. Building according to the pattern as they understand it, they insist that others shall build as those others understand it. But when asked to modify their work to suit the understanding of others, and so build something which neither they nor their opponents nor any one else in heaven or earth even so much as suspects to be like the heavenly pattern, they have thus far declined to comply, and so will they in the centuries to come, unless smitten with judicial blindness.



III.

IN GENERAL EDUCATION.

By REV. KENDALL BROOKS, D. D.

III.

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IN 1776, RHODE ISLAND COLLEGE was the only institution of learning under the control of Baptists, in the thirteen colonies which then became the United States of America. An Academy had been sustained in Hopewell, N. J., under the "inspection" of the Philadelphia Association, from 1756 to 1767, but was discontinued at the latter date. No other school of the same kind was established for many years. Not many Academies were in existence in any of the colonies, and the Baptists were too few in numbers, and endowed with too little wealth to expend for schools of learning more than was demanded by the college in Providence. They had increased rapidly during the few years preceding the Revolutionary War; but that increase had been chiefly under the influence of the Separate Baptists, who were, in general, less educated and less interested in education, than the older Baptists. Of the ministers who were serving the churches ten or twenty years before the war, probably as large a proportion were liberally educated as at any subsequent date; but the whole number was small, and when that number was very much increased by the accession of the Separates, the proportion of well educated ministers was essentially diminished. It was not to be expected that men who were struggling against bitter opposition, and some of them against most annoying persecution, should be very much engaged in those great enterprises which, at a later date, claimed and received special attention.

But the wise earnestness which had led to the establishment of the college in Rhode Island was shown in its continued vigorous support, and after a while founded other schools of learning of collegiate and academic rank. We are to speak of the work of the Baptists in this direction during the last hundred years. We are to present a statement, necessarily brief, general, and imperfect, of the schools estab-

lished and encouraged by them, and of their share in the great work of general education.

But let it be understood that schools under Baptist control have not absorbed all the educational energy of the Baptists of the United States. Their duty as citizens has not been forgotten amidst their duty to the churches and the denomination. As public schools supported by general taxation have furnished the principal means of education to the masses of the people, the Baptists, who generally have not been wealthy, have used these schools for the education of their children, and have helped to improve and conduct them. What they have done in this way cannot be estimated, and is not now under special consideration.

Aside from the common schools which are sustained by the State, almost all institutions of learning, in every country of Christendom, have been founded by the Church and in the interests of religion. This was a necessary fact under governments claiming jurisdiction of the Church as well as the State. But in our own country, where there is no national religion, every denomination of Christians has desired to have higher schools under its own control, and the State has not generally provided for the support of such schools. Until within a few years, every college and university, and almost every academy, has originated with some one denomination of Christians, and has depended for patronage and support chiefly on that denomination.

Most of the schools sustained by the Baptists are not exclusively under Baptist control. Their boards of trustees and faculties of instruction generally contain men of other denominations; the schools are not sectarian in any narrow sense of the word. In most cases, the rights of the Baptists as a body of Christians are guarded by the charter or act of incorporation, and a majority of the boards of control must be Baptists. In some instances, a part of the trustees are elected by some recognized body representing the denomination; in others, the board fills its own vacancies; while in others, the school is the property of a convention or association representing churches. But in many cases, probably the majority, men who are not Baptists are elected as Trustees, and students holding any religious opinions are welcomed as students, and perfect religious liberty is assured to them.

Rhode Island College had been in existence twelve years, and had graduated seven classes, when the Independence of the United States was declared. Originally assigned to the town of Warren, it was removed to Providence in 1770, and the first building (University Hall,) was commenced in that year. In consequence of the war, the college

was interrupted from December, 1776, to May, 1872, and the building was occupied by the State militia, and as a hospital by the French allies.

The funds for the endowment of the college and the erection of the building were obtained in small sums, collected in all parts of the country, and in England and Ireland. It was not till 1804, that any considerable sum of money was given by one man. In that year, Nicholas Brown, a merchant of Providence and a graduate of the college, gave \$5,000 for the establishment of a Professorship of Oratory and Belles-Lettres, and his name was given to the college, which has since been known as BROWN UNIVERSITY. Mr. Brown's interest in the prosperity of the college was shown many times after this, and the whole amount of his gifts to it during his long life, which ended in 1841, was not less than \$160,000. In 1822, for the more ample accommodation of students, he erected, at his own expense, "Hope College," the second public hall, and presented it to the corporation. In 1829, he united with his brother-in-law and partner, Thomas P. Ives, who was also in various ways a liberal benefactor of the college, in presenting to it an ample philosophical apparatus; and in 1832, when it was proposed to raise by subscription the sum of \$25,000, as a permanent fund for the library, he subscribed \$10,000. In 1834, he erected a third hall at his own expense, for the library and chapel, and presented it to the corporation with a request that it bear the name of Manning Hall. In 1839, he gave \$17,000 towards the erection of Rhode Island Hall and the President's house.

The permanent funds of the university, in 1826, were only \$31,300. Until 1850, there had been no addition to these funds, except the permanent fund of \$25,000 for the library, mentioned above. In that year, a generous addition to the endowment was made, in which citizens of Providence took the lead. John Carter Brown, son of Nicholas Brown, contributed \$20,000; Alexander Duncan, a like amount; and the heirs of Thomas P. Ives, the same sum. The whole amount of productive funds, in 1854, was \$200,000. To this sum \$90,000 were added in 1859. The present amount of invested funds is a little less than \$700,000. The library contains about 43,000 volumes.

The first President was James Manning, D.D., to whom, more than to any other man, the college owes its existence, and who gave himself with great diligence and constancy to its service, from its foundation, in 1764, till his death, July 29th, 1791. Jonathan Maxcy, D.D., a graduate of the college in the class of 1787, was made temporary

President in 1792, and promoted to the full possession of the office in 1797. He resigned in 1802, to become President of Union College, in Schenectady, N. Y. Asa Messer, D. D., LL.D., of the class of 1790, was President from 1804 to 1826, and under his administration the number of students greatly increased. Francis Wayland, D. D., LL.D., was President from 1827 to 1855, and gave to the college a high reputation for thorough training. Barnas Sears, D. D., LL.D., of the class of 1825, held this office from 1855 to 1867; Alexis Caswell, D. D., LL.D., of the class of 1822, from 1868 to 1872; and Ezekiel G. Robinson, D. D., LL.D., of the class of 1838, became President in 1872.

Those who are familiar with the history of American Baptists cannot fail to see that this list of Presidents ought to awaken special feelings of gratitude to God. Manning was a Christian scholar, an eloquent preacher, of eminently dignified manners and courteous spirit, greatly loved by his associates, and honored with peculiar respect by his pupils. Maxcy was brilliant as a scholar, clear and profound as a thinker, and very popular as a preacher. Messer, with but small endowments for eloquence, had a logical mind and was a good teacher, faithful and honest, leading his pupils to think for themselves, rather than impressing his own opinions or mental characteristics upon them. In the later years of his administration, he lost the confidence of his brethren to some extent, because he showed an inclination, to say the least, towards the doctrines of Unitarianism; and this loss of confidence embarrassed him in his work as President. The students, as was natural, took advantage of his unpopularity with the guardians of the college, so that his successor found a laxity of discipline and a neglect of study, which would not have been found at any previous time in his presidency. Had he been a man of fascinating address and great personal influence, more serious results might have followed. Wayland came to the president's chair at a critical time in the history of the college, and showed himself peculiarly fitted to the crisis. With rare energy and persistence, with a thorough conviction of the value of mental discipline as an element of education, with an utter abhorrence of all shams, whether in a school of learning or anywhere else, and with real genius for work, he restored confidence at once, and made himself master of the situation. It may be doubted whether any other man could have served the college with equal efficiency. Sears showed himself the special friend of learning and culture, as Wayland had been, of mental discipline. With an unusual breadth of scholarship and a partiality for classical learning, he stimulated to extensive

acquisitions, as his predecessor had encouraged profound investigation. Caswell's brief administration was a fitting close of his long service as a professor in the college, with which he was connected as student, professor, or president, for forty-three years. Robinson has brought to the office which his predecessors honored, skill as a teacher, acquired by twenty years of experience, enthusiastic ardor for his work, and a rare power to kindle enthusiasm in his pupils. May it be many years before any one can make full statement of his success!

To obtain an adequate idea of what Brown University has done for the world, it would be necessary to examine the roll of its alumni, and trace the influence of each man. But, great and important as has been its work hitherto, it has greater facilities for accomplishing good than it has had at any time in the past, its endowment more ample, its faculty larger, and its classes fuller.

Having made this statement of the growth, during the century, of the only college controlled by Baptists at the beginning of the century, we will give a brief outline of the work of the Baptists in general education in the different States of the Union.

During the later years of Dr. Messer's presidency in Brown University, the question of establishing another college in New England was suggested. A charter had been obtained, in 1813, for the MAINE LITERARY AND THEOLOGICAL INSTITUTION, and five years later, a school was opened at Waterville under the care of Rev. Jeremiah Chaplin, D. D. He had been for several years giving instruction to theological students while he was pastor in Danvers, Massachusetts, and these students repaired to Waterville on the opening of the school in that place. In 1820, the school was incorporated as a college, and for a few years, there was a theological department as well as the usual college classes. This was discontinued, however, immediately after the opening of the NEWTON THEOLOGICAL INSTITUTION, and from that time the college has existed alone. Its endowment was small for many years, several efforts having been made at different times to increase its funds, but not on such a scale as to inspire enthusiasm. During the administration of President Chaplin, it was determined to make a more vigorous effort than before to secure a fair endowment, and this purpose was greatly stimulated by an offer made by Gardner Colby, Esq., of Massachusetts, to contribute \$50,000 if \$100,000 could be obtained from other friends of the college. Such an offer was not to be neglected, and the condition was fulfilled, not without much labor and patience. In honor of the man who had thus lifted the college from

poverty to competence, its name was changed from WATERVILLE COLLEGE to COLBY UNIVERSITY. New buildings have been erected, the old ones have been remodeled, and the whole external aspect of the college has been greatly improved, while provision has been made for new professors, and the number of students has increased. Women are now admitted on equal terms with young men.

The successive Presidents of the College have been Jeremiah Chaplin, D. D., 1820-1833; Rufus Babcock, D. D., 1834-1836; Robert E. Pattison, D. D., 1836-1839, and 1854-1857; Eliphaz Fay, A. M., 1841-1843; David N. Sheldon, D. D., 1843-1852; James T. Champlin, D. D., 1857-1873; Henry E. Robins, D. D., 1873.

The College has had a high reputation for thoroughness of mental discipline through all its history, and in proportion to the number of its graduates, has furnished to the world many eminent men. Its power to do good work was never greater than now. Its productive funds are \$200,000, and its grounds and buildings and apparatus and library cannot fail to attract students in greater numbers, as indeed they have been doing for a few years.

Until recently the history of Colby University has been the history of nearly all that the Baptists of Maine have done in general education. An Academy has been in existence in Waterville for many years, and has had a connection, more or less intimate, with the college. But it has depended mainly on private means, and during much of its history has been virtually a private school of high order. Under the very efficient care of James H. Hanson, LL. D., an accomplished teacher, as well as a wise manager, it has gained an excellent reputation, and furnished to the college a large proportion of its students. There has also been for many years an Academy in Hebron, chiefly under the control of Baptists, but not receiving much pecuniary support from sources beyond its immediate vicinity. It is understood that Hon. Abner Coburn, Ex-Governor of the state, a generous friend of Colby University, and at whose expense one of its halls, now bearing his name, was rebuilt a few years ago, has offered \$50,000 to the Baptists of Maine, provided an equal sum be contributed by others, for the sake of endowing the four Academies already existing at Waterville, Hebron, Gorham, and Houlton. The two latter have not heretofore been controlled by Baptists. The offer can hardly fail to be accepted, and if accepted must exert a great and favorable influence on the college.

There is but one chartered college in New Hampshire, DARTMOUTH

COLLEGE at Hanover, owned and controlled by Congregationalists. The Baptist State Convention established an Academy at New Hampton in 1825, which for nearly thirty years furnished instruction in the higher branches of general English Education, prepared young men for college, and provided theological instruction to such extent as was practicable for candidates whose circumstances would not allow a lengthened course. A Seminary of high order for young women was also connected with it. Benjamin F. Farnsworth, D. D., who afterwards engaged in similar service in Kentucky, J. Newton Brown, D. D., and Eli B. Smith, D. D., here rendered efficient service. The institution had no endowment, however, being dependent on private aid and annual contributions from the churches. It consequently became embarrassed, and in 1853 it was transferred to Fairfax, Vt., with the expectation of receiving from its friends in the two states sufficient endowment to meet its expenses. Dr. Smith, who had presided over the institution from 1833, remained in the same position after its removal and until his death in 1861. James Upham, D. D., was associated with Dr. Smith for twenty-five years, and succeeded him in the Presidency. The attendance of pupils was uniformly good, both before and after its removal. But an inadequate endowment always interfered with its success, and of late, we believe, no school has been sustained. That the NEW HAMPTON INSTITUTION throughout its history and especially in its early years was of great advantage to the Baptists of New England there can be no doubt.

There was also for many years an institution at Hampton Falls, in the south-east corner of New Hampshire, known as ROCKINGHAM ACADEMY. It failed to secure a permanent existence through lack of endowment.

After the removal of the school from New Hampshire to Northern Vermont, the Baptists of New Hampshire were not content to remain without an Academy, and took immediate measures for establishing one at New London, near the centre of the state. The selection of a place was very fortunate, not only because the village is distinguished for its beauty and salubrity, but because the Baptist church had a controlling influence, and contained members who were willing and able to aid the Academy. It took the name of the NEW LONDON LITERARY AND SCIENTIFIC INSTITUTE, and was opened in 1853. It prepares students for college and for advanced standing in scientific schools, and furnishes for young women a course of study of four years. It has been fortunate from the beginning in its Principals, and has uniformly held high rank as to scholarship and the good influences around it. Hon. Anthony Colby, ex-Governor of New

Hampshire, was one of its founders, and a generous patron as long as he lived. His son-in-law, James B. Colgate, of New York, has not only been a liberal friend of the institution, but has stimulated the liberality of others by his gifts and the conditions accompanying them. A large and handsome building has recently been erected, furnished with all modern improvements, and containing six large recitation-rooms, hall, chapel, laboratory, reading-room, library, and gymnasium. This is connected with a new boarding-house for the young women, the whole surmounted by a mansard roof, and presenting a front of one hundred and eighty-six feet. The value of the property is about \$100,000.

In addition to the institution at Fairfax, above mentioned, Baptist schools have been maintained at different times and with different degrees of energy and success, at Brandon, Bennington, Ludlow, and Townshend. None of these, we believe, are now sustained. At Derby, on the northern line of the state, an Academy, which was chartered in 1840, has done excellent service, and has a small endowment, as well as new, ample, and commodious buildings.

In 1872, an act of incorporation was obtained for the VERMONT ACADEMY, to be established in the village of Saxton's River, in the southern part of the state. It was the plan to raise \$100,000, exclusive of what was needed for buildings and grounds; and this was accomplished within one year of the beginning of the attempt. Attention has since been turned to the purchase of land and the erection of buildings, and there is most encouraging prospect that the Academy erected on so ample a foundation will be a permanent institution, and meet the wants of the denomination in Vermont as they have never been met before.

There is no Baptist College in Massachusetts, and no occasion for one, as Providence is but forty-one miles from Boston, and is convenient of access from every part of the commonwealth. There are several Academies, and others have existed heretofore which are not now sustained.

PIERCE ACADEMY, in Middleboro', was founded in 1808, although not incorporated till 1835. Levi Pierce, without the aid of association, but with his own means, erected an academy building, handsome and spacious for the time, with two well-arranged school rooms, fitted with the then unusual convenience of separate desks for the pupils, and an ample hall for the uses of the Academy, and for public worship on the Lord's Day. The pay of teachers was to be derived from tuition-fees. In 1835, when the act of incorporation was obtained,

trustees were appointed. It became necessary to erect a new building in 1850, and this was accomplished at the cost of \$10,000, through the efficient zeal of the Principal, John W. P. Jenks, who held the office from 1842 for twenty-five years. Special attention has been given to the fitting of boys for college, and the number of those who have been fitted here is large. The grounds and buildings are now supposed to be worth about \$20,000, and there is an endowment of \$11,000.

Worcester Academy was incorporated in 1834, as the WORCESTER COUNTY MANUAL LABOR HIGH SCHOOL, and a large building erected in the city of Worcester. For the first few years of its history, during the principalship of Silas Bailey and Samuel S. Greene, it had a large patronage and most encouraging prosperity. The lack of adequate funds compelled a change in its policy, and its name was changed. For many years a school was kept without special conveniences for boarding the students, and the patronage became chiefly local. A few years ago the Baptists of Massachusetts became aware of the loss they were sustaining in not having, near the centre of the state, a well-endowed Academy, and the purpose was formed to endow the WORCESTER ACADEMY, and make it equal to the best in the country. The attempt was successful. An excellent building, erected for another purpose, occupying a most eligible site, was purchased and fitted to its present use. There is a permanent fund of \$75,000 and scholarship funds amounting to \$12,000, while the grounds and building are worth not less than \$50,000. The courses of study are four: a college preparatory course of four years; an academic course of four years, designed for those who do not enter college; an English course of four years; and a preparatory course of one year.

Of the Academies heretofore sustained by the Baptists in Massachusetts, none of which had any permanent endowment, we may mention SHELburne Falls Academy, the Townesend Female Seminary, which under the care of Miss Ruth Robinson, was a superior school, the Charlestown Female Seminary, of which Miss Martha Whiting was the efficient Principal, and the Worcester Female College, which occupies the building now used by the Worcester Academy.

The CONNECTICUT LITERARY INSTITUTION, at Suffield, has been an honor to Connecticut Baptists ever since it was established in 1833. Its buildings are commodious and ample. A new building for dining hall and ladies' rooms has been erected, in which the rooms are large, well ventilated, heated by steam, and furnished with elegant chamber

sets. The building is provided with hot and cold water and all modern improvements. The value of the property is estimated at \$125,000. There are scholarships established, and the permanent fund is \$17,000. The institution has three courses of instruction, each covering four years; a college preparatory course, a classical and English course, and a scientific course. There has been no time during the last forty years, when the institution at Suffield has not been well represented in Brown University.

The Baptists of the State of New York were interested early in the establishment of a denominational school of learning. On the 24th of September, 1817, thirteen brethren met at the house of Deacon Jonathan Olmsted, in Hamilton, Madison County, and formed themselves into a society, to be known as "The Baptist Educational Society of the State of New York. Their chief treasures were in their faith and their prayers. Each member was required to pay one dollar as a condition of membership. At the close of the meeting, therefore, the amount of funds in their treasury was thirteen dollars. The special object of this society was "to educate pious young men for the ministry." In the autumn of 1819 the village of Hamilton was selected as the permanent seat of the Seminary, on condition that the friends of this village should pay \$6,000. The sum was paid, and the school was opened in 1820. Soon after, a literary and theological course of three years was adopted; then of four years, afterwards of six. In 1834, a threefold course of eight years was adopted,—academical two years, collegiate four years, theological two years. A charter for MADISON UNIVERSITY was obtained in 1846.

The University as incorporated does not include the Theological Seminary, the two having distinct boards of government and instruction.

Through all the history of the HAMILTON LITERARY AND THEOLOGICAL INSTITUTION, and for several years after the University charter was obtained, the expenses of instruction were chiefly met by contributions of churches and individuals, and these were secured in part by the Professors. During the last few years, generous friends, with broad views, have so endowed the University as to lift it above all embarrassments, and insure to it the amplest facilities for doing its grand work.

Its buildings, besides a President's house, houses for professors, a gymnasium, and a boarding hall, are three stone edifices. West College, one hundred feet by sixty, was built in 1826; East College,

one hundred feet by fifty-six, in 1834, and Alumni Hall, one hundred and seven feet by seventy-three, in 1860. The East and West Colleges are devoted chiefly to students' rooms and dormitories, while Alumni Hall contains the library, ten lecture-rooms, the chapel for ordinary use, and a hall, the full size of the building, for commencements. These buildings stand on a hill-side, overlooking the village and the beautiful valley in which it is situated.

In 1873-4, a handsome building was erected for the academic department, at a cost, including grounds, of \$60,000,—the whole being the gift of James B. Colgate. It is one hundred and two feet by sixty, and contains recitation-rooms, chapel, and other apartments necessary for the purposes of an Academy of the first class. The Academy has an endowment of \$30,000, the gift of Mr. Colgate and John B. Trevor. The building stands in the valley on the border of the village. The Academy is known as COLGATE ACADEMY.

The productive funds of the University are reported as \$344,395. Of this sum, \$13,300 are prize and scholarship funds, \$40,000 the Trevor Educational Fund, and \$11,000 the Colgate Improvement Fund.

The successive Presidents of the Institution have been Nathaniel Kendrick, D. D., 1822-1848; Stephen W. Taylor, LL. D., 1851-56; George W. Eaton, D. D., LL. D., 1856-1868; Ebenezer Dodge, D. D., LL. D., 1868.

As it was the special purpose of the founders of Madison University to aid in the education of candidates for the ministry, and as for many years the instruction was more especially adapted to such persons in the different stages of their education; so the alumni are chiefly to be found in the ranks of the Baptist ministry. None were excluded from the advantages of the school, either on account of their religious opinions or for not intending to enter the ministry. Yet the large majority of the students have believed themselves called of God to this work, and have been Baptists. The first student received, was Jonathan Wade, whose heart was already inclining him to the work of a foreign missionary, and Eugenio Kincaid was among the first to enrol his name on the list of students. These two names at the head of the list are an index of the history of the Institution. It has been, more than any other institution, the source of supply to our denomination for foreign missionaries. It has also sent out great numbers of earnest men all over the home field. There is not a State or Territory of the Union that has not witnessed their zeal and borne testimony to their success. More than six hundred of its alumni have entered the gospel ministry.

The promise of the University is much greater than it ever was before ; but we can scarcely hope for results in the future as much greater than in the past, as its means of usefulness are greater than they were a generation ago.

There was a time when many of the friends and patrons of Madison University believed that its efficiency would be increased if it should be removed from the village of Hamilton, then difficult of access, and placed in some one of the cities of the State. Although this opinion was firmly held and earnestly advocated by some, it was resisted with equal energy by others. The result, which seemed at the time disastrous, but is now seen to be advantageous, was the establishment of a new institution by the one party, while the other rallied around the old one. There are now two well-endowed Universities, instead of one inadequately sustained.

THE UNIVERSITY OF ROCHESTER was founded in 1850, under circumstances of peculiar promise. An endowment of \$150,000 was subscribed, and instruction was commenced in September, 1850, under the direction of a faculty, most of the members of which had been Professors at Hamilton till that time. The classes were full at the outset, as many students followed their teachers from Hamilton to Rochester. In 1853, the Presidency, which had been vacant till then, was filled by the election of Martin B. Anderson, LL. D., who has continued to perform the duties of this office with unusual acceptance till the present time. The faculty has always contained able men, among whom we ought to mention Asahel C. Kendrick, D. D., LL. D., who is the only remaining member of the original faculty.

Friends have not been wanting, willing and able to secure the endowment of the University. Three Professorships have been endowed, and there is a fund of \$25,000 for the Library. The grounds, building, and apparatus are reported as worth \$335,274, and the amount of productive funds as \$170,000.

If the presence of eminent names on the roll of alumni is an index of the work of a college, the University of Rochester must have done good work, and it is amply prepared to train men for every department of Christian, literary, and scientific service.

VASSAR COLLEGE, chartered in 1861, and opened for pupils in 1865, owes its existence to the large-minded benevolence of Matthew Vassar, a citizen of Poughkeepsie, who desired to make such use of his wealth, acquired in a long career of business prosperity, as would bless the world and perpetuate his name. He therefore called together a company, carefully selected, of men interested in such an enterprise, most

of them like himself, Baptists, and others of different Christian denominations, stated to them his wishes, and placed himself under obligation to give \$408,000 for the establishment of a college for young women. About one-half of this sum was to be expended in buildings, and the preparation of grounds, for which he gave two hundred acres about two miles from Poughkeepsie, and the rest was to form an endowment for the partial support of Professors. It was not his purpose to make it a charity school, but to offer the highest educational facilities to young women at a moderate expense. His plan comprehended an art gallery, and a good and constantly increasing library. His offer was gratefully accepted, and the men who were assembled became the first trustees under the charter.

The erection of the building commenced at once. It is five hundred feet long, by one hundred and seventy in depth, and substantially fire-proof. It is warmed by steam-heated air, lighted with gas, manufactured on the premises, and supplied with an abundance of pure water distributed through the building. Bathing-rooms and other needful conveniences are amply provided. The apartments for students are in groups; the usual arrangement being that three sleeping-rooms, occupied by five students, open into one study-parlor. The rooms are furnished, and are kept in order by the college housekeeper. There are accommodations for about four hundred students.

The college course requires four years, and is designed to be equivalent to the work of the best colleges for young men, but provides for such deviations from it, as the sex of the students renders desirable. No Greek is demanded; but every student in the regular course must take Latin, and one other language, which may be French or German or Greek. For the first year and a half of the college course, the studies are all prescribed, with the exception of the choice allowed between the three languages. For the rest of the course, there is some opportunity for selection of studies.

At present, preparatory classes are admitted, and special collegiate courses are allowed. The last catalogue shows an attendance of 384, of whom 214 are in the regular college course, 11 pursue special collegiate courses, and 159 are in the preparatory classes.

The invested funds amount to \$281,000, and the property is estimated to be worth \$647,347.

Among other liberal provisions in the will of Mr. Vassar, additional to the gifts which he made to the College while living, the following may be named, as adding permanently to the educational advantages of the students: 1. Fifty thousand dollars to constitute a "Lecture

Fund," the income to be appropriated to procuring from time to time persons distinguished in various branches of literature, science, and art, to lecture on the same at the College, without expense to its members. 2. Fifty thousand dollars, as a "Library, Art, and Cabinet Fund," the income to be used for the benefit of the Library, Cabinets, and Art Gallery of the College, and for keeping them at all times in good condition for the free use of the students. 3. Fifty thousand dollars as an "Auxiliary Fund," for aiding students of superior promise and high scholarship, who are unable to pay the full charges for board and tuition in the College.

It may properly be stated, that when Mr. Vassar determined to establish the College, there was no institution of the kind of equal grade in the world.

John H. Raymond, L.L. D., is the able and popular President, and he is sustained by a faculty which consists of six men and twenty-seven women.

The movement which resulted in the establishment of COOK ACADEMY, had its origin in the proposition made by Col. E. W. Cook to the Baptist State Convention, assembled at Homer, in 1870. The purpose, long cherished by Col. Cook, of founding an institution of learning, here took definite shape. He tendered to the Convention the magnificent property known as the People's College, and at the same time offered to give one-fourth part of any sum, up to \$150,000, that might be raised for the endowment of the school. Mr. Cook, however, "instead of subscribing one-fourth of whatever sum might be raised, has given unconditionally \$40,475." The purpose of the founder was made known in the following words: "I would found a purely classical, literary, and scientific institution, and place it on a firm basis, and under Christian influences. I desire a school of the first class, but I do not desire a godless school. I would establish in connection with the institution a thorough classical course, so that young gentlemen, and young ladies also, can fit themselves for entering college in the most complete and thorough manner. I am desirous that this department shall take the highest rank in the preparation of students for college. I would have also a thorough literary and scientific course, in which young gentlemen and ladies not intending to advance to higher institutions may obtain a thorough education, second only to a collegiate one. In regard to the discipline of the institution, I trust it will be vigilant and firm, and, at the same time, gentle, parental, and Christian. I am greatly desirous that the Academy shall always be accessible to students of limited means."

The institution is most fortunate in its location and surroundings, in the beautiful and growing village of Havana, Schuyler County, easy of access, on the line of the Northern Central railroad; and within a few hours ride of New York, Philadelphia, Baltimore, and Buffalo. The building, a large and substantial brick structure, is complete in all its appointments, affording ample accommodations for all the purposes of the school, including public rooms, parlors, recitation rooms, and dormitories, all heated by steam and bountifully supplied with fresh spring water from the neighboring hill-side. The school was opened in 1873 under Charles Fairman, L.L. D., as Principal. He was succeeded in 1875 by A. C. Winters, A. M. The attendance was large in the beginning, and the second annual catalogue shows the number of students for that year to be 211.

Two Academies have been established within a few years by the Baptists of New Jersey, one in Hightstown, about equal distance from New York and Philadelphia, on the old Camden and Amboy Railroad, and the other in Bridgeton, thirty-eight miles south of Philadelphia. The school at Hightstown was commenced in 1864, although not incorporated till 1866. Its building was completed and ready for use in 1869. It is of brick, and consists of a centre and wings in line. Its length is 255 feet. The three middle stories of the wings contain eighty-four rooms for students and teachers, each room designed for two occupants. The building is intended for students of both sexes. In the wings of the upper story are rooms for the literary societies, and in the ladies' building for music; the rest is arranged for dormitories. In the centre, and beginning with the basement, are dining-rooms, chapel, parlors, recitation-rooms, laboratory with lecture-room, library, cabinets, etc. It is a fine building, having a site of eight acres, the building and site being estimated at one hundred and seventy-five thousand dollars in value, and having cost nearly that amount. The floating debt of the Institute is about twenty-five thousand dollars, and there is a mortgage on the property to the amount of forty thousand dollars.

About five years ago Hon. Thomas B. Peddie, of Newark, became deeply interested in the Academy at Hightstown. After adequate inquiry he gave to it twenty-five thousand dollars in one sum, and the Board of Directors, in recognition of a gift so timely and so valuable, made application to the Legislature for leave to call the institution by his name. Leave was granted in 1872. Mr. Peddie's gifts and subscriptions to the institution to the present time amount to about thirty-

five thousand dollars. He is now President of the Board of Directors.

H. A. Pratt, A. M., was Principal of PEDDIE INSTITUTE from the beginning till 1875, when he was followed by Laroy F. Griffin, A. M.

The SOUTH JERSEY INSTITUTE, at Bridgeton, was chartered in 1868, and the school opened in 1870, Henry K. Trask, A. M., being Principal. The grounds contain more than ten acres, covered with a natural growth of oaks, pines, and cedars. They are also elevated and command a view of surpassing beauty. The building, erected in 1869, stands on the west side of Cohansey River. It is of brick, one hundred and fifty-four feet in length, is heated by steam, and provided with gas and water throughout. It is designed for the co-education of the sexes, and contains students' rooms, recitation and lecture rooms, chapel, library, cabinets, and rooms for chemical and philosophical apparatus, maps, charts, and models, with which it is well supplied. The real property is estimated at \$75,000, and the debt of the Institute, partly provided for by subscription, is \$35,000.

Both of these schools give excellent promise. That at Bridgeton is largely indebted to H. J. Mulford, Esq., who more than any other man is its founder and patron.

In the year 1835, an institution was established under the patronage of the Baptists in the immediate vicinity of Philadelphia, and known as Haddington College. It continued in full operation only two years and was suspended. In 1845, the Northumberland Association proposed the establishment of a college in central Pennsylvania. It was proposed to raise \$100,000 by subscription, and that sum was subscribed. A part was at once invested, and constituted the beginning of a permanent endowment. With the remainder a site was purchased in Lewisburg, on the west bank of the Susquehanna. An Academy building and one wing of the University building were erected, and in the meantime a school was opened in the basement of the Baptist church, a charter having been obtained in 1846. The first class was graduated in 1851.

About the year 1852, a second effort was made to collect funds, and the sum of \$45,000 was given by a few men of wealth without a general canvassing for that purpose. In 1858, the University edifice was completed and paid for. In 1864, the annual expenses having been for several years a little more than the income, it was necessary to secure additional funds, and it was determined to add \$100,000 to the

endowment. Mr. John P. Crozer, with his accustomed liberality, gave the first pledge, which was for \$20,000. The utmost effort and patient perseverance were necessary on the part of President Loomis, who gave himself to this work, in order to secure the whole sum; but it was secured at length, the students themselves contributing more than \$1,000. The Baptists of New Jersey endowed one professorship. The present value of the real estate is vastly more than its original cost, and the endowment fund is about \$125,000.

The University grounds include thirty acres, on which there are three substantial brick buildings, one for the College, one for the Academy, and one for the Young Ladies' Institute. There are accommodations for three hundred students. For several years previous to 1868, a theological department was sustained; it was discontinued when the Crozer Theological Seminary was opened.

The first President was Howard Malcom, D. D., LL. D., although Stephen W. Taylor, LL. D., performed the duties of the office with the title of Temporary President till 1851. Dr. Malcom was succeeded, in 1859, by Justin R. Loomis, Ph. D., LL. D. The name of the institution is the UNIVERSITY AT LEWISBURG.

The Baptists of South-western Pennsylvania have combined with those of West Virginia in the attempt to establish a college at Jefferson, a thriving and pleasant village of Greene County, which is in the south-western corner of the State, and have given to it the name of MONONGAHELA COLLEGE. The school was opened in 1873, and the second annual catalogue announces an attendance of eleven in college classes and seventy-nine in the preparatory and English departments. The buildings are described as new, commodious, and well-ventilated. The grounds include about fourteen acres. We are not informed of the value of the property or of the amount of productive funds. The President is Rev. H. K. Craig.

An Academy, bearing the name of the WESTERN PENNSYLVANIA CLASSICAL AND SCIENTIFIC INSTITUTE, has been established at Mount Pleasant, Westmoreland County. The building now occupied, was erected for a college, about twenty-five years ago, by the United Brethren in Christ. But this is only the temporary home of the Institute. A building has been designed 160 feet by 97, three stories high, which is to cost \$50,000, but is not to be built till \$100,000 has been obtained to pay for it, and to furnish a permanent endowment. One family, bearing the name of Overholt, has contributed \$42,100, and subscribed an additional sum of \$17,900, on condition that the whole sum proposed be secured. Meanwhile the school is

maintained under the presidency of Jonathan Jones, A. M. It is intended to do all the work of a first-class Academy.

In the North-eastern part of the State, the **KEYSTONE ACADEMY** has been established at Factoryville, Wyoming County, fifteen miles north of Scranton, and is under the special supervision of the Abington, Bridgewater, and Wyoming Associations. The Academy building is in a grove of eighteen acres, near the village, and is a brick edifice, four stories high, and 90 feet by 50. The property is reported as worth, \$30,000. Instruction was begun in 1869, and the number of students in 1874-5 was 183. Rev. John H. Harris, A. M., is Principal.

The Baptists of Delaware have established an institution of academic grade for both sexes, at Wyoming, Kent County, named the **WYOMING INSTITUTE OF DELAWARE**. The building is new, neat, commodious, and surrounded by ample grounds, adorned with recently planted shrubbery, and shade trees, and is worth about \$7,000. The attendance in 1874-5 was 97. Rev. M. Heath, A. M., is Principal.

The **COLUMBIAN COLLEGE**, in the District of Columbia, was chartered by Congress in 1821, and instruction commenced in January 1822. This action was had at the instance of the Triennial Convention, and the College was regarded as the property of the denomination in the whole country. The constitution of the Convention originally made it the duty of its Board "to employ missionaries, and, if necessary, to take measures for improving their qualifications." This was interpreted as involving the power to establish a school of learning. Many leading minds seized this idea with great earnestness and were anxious to build up a great University. The charter gave authority for creating departments of Law, Medicine, and Divinity, as well as to provide for the ordinary branches of collegiate study. Rev. Luther Rice was one of the leaders in this enterprise, and gave himself with untiring zeal to the work of obtaining funds. An admirable site was secured, just outside the city of Washington, and a building erected. Students came from all parts of the country, and in everything but money the enterprise was a complete success. Reliance had been placed on the contributions of the churches for the support of teachers, but after a few years this was found to be an uncertain foundation, and in 1827 all the members of the faculty resigned their places and instruction was suspended. In a short time, however, the work of the College was resumed; and although an embarrassing debt remained, instruction was continued year after year.

In September, 1841, Rev. Jesse Mercer, D. D., of Georgia, died, leaving provision in his will for the payment of a small sum to the Columbian College, provided it should be free of debt within six months after his death. This was sufficient to stimulate to the payment of the debt; and with sacrifice on the part of some and generosity on the part of others, the debt was cancelled in time to secure the legacy. In this exigency of the College, as on previous occasions, Hon. John Quincy Adams proved himself its friend. He had loaned it about \$20,000 in its need, and now relinquished about \$7,000 as a donation.

The burden had been removed, and from that time there was more to awaken hope. But no adequate endowment had been secured until in 1873. Hon. W. W. Corcoran, of the city of Washington, proposed to bestow \$200,000 on the College, if its friends would contribute an additional sum of \$100,000. So generous an offer could not fail to awaken hope and earnest effort—the sum was secured, Rev. James B. Simmons, D. D., being the efficient agent of the College for this purpose. About the same time the name of the institution was changed to "The Columbian University."

A medical school and a law school have been maintained for many years, and for a while students in theology also received instruction.

The Presidents of the College have been as follows: William Staughton, D. D., 1822–1827; Stephen Chapin, D. D., 1829–1841; Joel S. Bacon, D. D., 1843–1854; Joseph G. Binney, D. D., 1855–1858; George W. Samson, D. D., 1859–1871; J. C. Welling, LL. D., 1871. No man has labored with more assiduity and faithful zeal in behalf of the college than William Ruggles, LL. D., who has been a member of the Faculty from 1822; with the exception of the brief interval when instruction was suspended in 1827, and who has counselled, and labored, and sacrificed, for more than fifty years, as if the College were his child.

Among the special patrons of the College the name of John Withers, of Alexandria, Va., ought to be mentioned; for his frequent gifts during his life-time, and a small legacy at his death, which occurred in 1861, amount to about \$70,000. It should also be said that Mr. Corcoran, in addition to his last munificent donation, gave, in 1866, the building used by the Medical Department, valued at \$30,000.

The first class graduated in 1824, and from that time the institution has sent out many able men who have been distinguished in various paths, and an honor to their alma mater.

RICHMOND COLLEGE, in Richmond, Virginia, was founded in 1844 by the Baptists of that State, but not furnished with an adequate endowment. Year after year it did good work for its means, which were increased by a special effort made in 1852-3. The war of 1861-5 stripped it of all its funds, and left only the grounds and building. The school was re-opened, however; and with praiseworthy zeal a considerable sum had been raised to restore its endowment. The year 1873 was the fiftieth year of the existence and labors of the General Association of the Baptists of Virginia. They determined to celebrate their jubilee by making the college a monument to celebrate the goodness of God. And so, undismayed by the disasters of the war, by the revolution in the system of labor, by successive short crops, they organized for the work, and at the memorial celebration on the 28th of May, 1873, they were enabled to report subscriptions in Virginia to the amount of \$200,000. This during the meetings they raised to \$240,000. The sum of \$20,000 had been contributed by friends in Northern and other States, and the remaining \$40,000 it was agreed to raise at once, in the Associations of Virginia, to make the contemplated \$300,000 complete. It was nobly done. The celebration was grand. In a great tent, with seats for 6,000 persons filled, with great numbers on the platform, in the windows of the college, in the passages, and standing around the seated crowd, the Rev. Dr. J. L. M. Curry delivered the memorial discourse, setting forth with historical accuracy, with philosophical and statesmanlike insight, and in the spirit of Catholic Christianity, the relations of Baptists to liberty of conscience, gathering the great lessons of the occasion around the struggles and triumphs of the Baptists of Virginia. Baptists of every part of the country were there, welcomed with a generous warmth. It was a proud day for Virginia.

The College premises embrace about thirteen acres just within the corporate limits, and in a portion of the city, which, on account of its natural beauty and elevation, is devoted mainly to private residences, and is improving more rapidly than any other. The centre building, a large and beautiful edifice, occupies a commanding site and fronts directly down Grace Street from its western terminus. It contains a chapel, lecture-rooms, society halls, library, museum, and some dormitories. Of the wings, designed mainly for dormitories, only one has yet been erected; but this, with cottages and other buildings on the premises, will furnish accommodation for two hundred and fifty students or more. The other wing will be built as soon as the increase of numbers requires it. The dormitories and public

rooms are well ventilated, supplied with gas, and warmed by a steam heating-apparatus, the most approved for safety, comfort, and healthfulness.

Much remains to be done in completing the buildings and ornamenting the grounds, and the Trustees have given abundant proof, by what has been recently accomplished, that as rapidly as the means at their disposal will allow, they will, without sparing either pains or expense, make the institution in all its appointments not only attractive in appearance, but as thoroughly suited as possible to the purpose for which it was founded.

The College is composed of eight independent Schools. The Faculty of instruction and government consists of coequal Professors, one of whom is annually chosen to be their Chairman and chief executive officer. To them as a body is committed all that pertains to the discipline and interior management of the Institution, while each Professor is responsible for the efficient conduct of his own School. Before this provision for a Chairman of the Faculty, Robert Ryland, D. D., was for many years President, and afterwards T. G. Jones, D. D.

There are several unendowed Academies in Virginia reported as Baptist institutions, viz.: The LOCUST DALE ACADEMY, at Rapidan Station, with seventy pupils and a property of \$10,000; the CULPEPER FEMALE INSTITUTE, at Culpeper, with forty pupils and a property of \$10,000; and the LANDON FEMALE SCHOOL, at Stevensville, having property worth \$3000.

WAKE FOREST COLLEGE at Forestville, Wake County, North Carolina, was chartered in 1833, and was originally a Manual Labor School. It is situated near the centre of the State, sixteen miles north of Raleigh, in an intelligent and moral community. Its patronage has never been large, but it has rendered very important service to the Baptists of the Southern States. It has educated about seventy-five ministers, many of whom have had honorable and successful careers. The institution has always been distinguished by a high and healthy moral tone. The main building is 60 by 40 feet, with two wings 48 by 50 feet, these last containing dormitories. The cost of the building was \$20,000, and its present estimated value is \$15,000.

In 1860, the College held an invested endowment of \$50,000. This was almost entirely lost in the general wreck of the war. The nucleus of a new endowment was secured by the agents of the Board of Trustees. The College had three years ago about \$15,000 invested in interest-bearing bonds.

At the meeting of the Baptist State Convention in Fayetteville, in Nov. 1872, the following resolution was passed:

Resolved, "That we will heartily endorse and co-operate in an effort on the part of the Board of Trustees to secure a cash endowment fund of *One Hundred Thousand Dollars* during the next year."

The effort was entered upon with becoming earnestness, and is still being prosecuted. Although the times have been most inauspicious, pledges to the amount of \$40,000 were soon secured in North Carolina, of which \$10,000 came from the little community of eighteen citizens surrounding the college, and including the Professors.

According to the prevalent custom of the South, the College consists of different schools, viz. ; Latin, Greek, Modern Languages, Mathematics, Natural Science, and Moral Philosophy.

The successive Presidents have been Samuel Wait, D.D., John J. Brantly, A.M., William Hooper, LL.D., John B. White, A.M., and W. M. Wingate, D.D.

The first direct efforts made by the Baptists of South Carolina in behalf of general education were made in the establishment of an Academy in the village of Edgefield, under the name of the FURMAN ACADEMY. This was in the year 1826, and Rev. Joseph A. Warne, A.M., was Principal. This Academy was intended to be part of a plan, having special reference to the improvement of ministers, which had been submitted to the General Convention of Baptists, held in Philadelphia, in 1817. The President of that Convention, Rev. Richard Furman, D.D., of Charleston, presented a plan, which involved the establishment of a central institution of learning at the national capital, and subordinate institutions in the several states, so far as was practicable, which by imparting instruction of a lower grade should prepare students for the higher course provided in the Seminary in Washington. The presentation of this scheme enforced by the earnest words of its author produced a profound impression. The result of this impression was the founding of the Columbian College, but the plan of Dr. Furman was not carried out, and the Academy established at Edgefield was left to an independent career. Its location had been chosen in the western part of the State in the expectation that Georgia would unite with South Carolina in sustaining it. It was afterwards transferred to the High Hills of Santee in the central part of the State, and took the name of the FURMAN THEOLOGICAL INSTITUTE. Jesse Hartwell, D. D., and Samuel Furman, D. D., were the Instructors, the students sometimes numbering thirty. Another change of

site to Fairfield District afterwards occurred, in order to blend a Manual Labor Classical School with the Theological Institution. This arrangement was closed by the unfortunate conflagration of a large building which had been erected for the use of the school.

After several years' stay in Fairfield, it was determined to attempt an establishment on a broader platform, and in a location more desirable: and FURMAN UNIVERSITY was begun in Greenville, with a Preparatory, a Collegiate, and a Theological Department. Subsequently the Theological School was separated from the others to form the nucleus of the SOUTHERN BAPTIST THEOLOGICAL SEMINARY, towards which the Baptists of South Carolina contributed one half of the original endowment.

The University lost heavily by the war. It owns about forty acres of wooded land, a charmingly beautiful site,—within the corporate limits of the city of Greenville. Its buildings are in excellent taste and substantial, its apparatus good, its library small, and its funds, along with some fragments of its first endowment, \$200,000 in individual bonds. It proposes to give instruction free of charge for ten years.

There are eight schools, so arranged as to enable the student to pursue, to the best advantage, any particular course he may select and to any extent he may desire. There is an educational fund of about \$10,000, the interest of which is to aid young men who are preparing for the ministry. The President of the University is James C. Furman, D. D.

MERCER UNIVERSITY, now established at Macon, Georgia, was founded in 1833, as MERCER INSTITUTE, in Greene County. It was named in honor of Jesse Mercer, D. D. In 1837, a new charter was obtained providing for a collegiate course of study, and measures were adopted for securing an endowment. In 1839, when the institution was opened in its new character, the trustees announced that the University was entirely free from debt, and that they had received in subscriptions, notes, and cash, about \$100,000, of which about \$50,000 were invested in good stocks. A fund of \$20,000, raised to endow a Theological Professorship, was also placed under the control of the trustees. In 1844, \$10,000 in bank stock was received from the estate of Dr. Mercer, who had died in 1841, and \$20,000 for the Theological Department.

Immediately after the determination to connect a Collegiate Department with the Theological Seminary, lots were laid off contiguous to the premises of the University, and sold to the amount of \$10,000, and a village was formed, which was named Penfield, in honor of the

late Josiah Penfield, of Savannah, whose liberal bequest laid the foundation of the permanent fund for the education of young men for the ministry. In 1851, there was a permanent fund of \$121,000, and an education fund of \$30,850, the interest of which was appropriated to beneficiaries.

Unlike most of the Southern institutions of learning, Mercer University did not, during the civil war, invest its funds in confederate bonds, since they were already invested in bonds of the State of Georgia. Hence it escaped the utter desolation which other schools suffered. But soon after the war, the question began to be agitated whether some other place in the State would not be more favorable for the University, and as a result of this discussion it was transferred a few years ago to Macon.

Mercer University retains the old college arrangement of four successive classes in the classical course, and has also a scientific course extending through three years. Students may, however, with the approbation of the faculty be admitted to a partial or irregular course. The fixedness of the curriculum is thus united with the flexibility of the plan of special schools. The buildings, grounds, and apparatus are estimated as worth \$150,000, and the permanent fund is \$150,000.

The successive Presidents have been Otis Smith, John L. Dagg, D. D., N. M. Crawford, D. D., H. H. Tucker, D. D., and A. J. Battle, D. D.

Numerous private schools have been sustained for a longer or shorter time by Baptists in Georgia.

In 1823, the Baptist State Convention of Alabama was formed. The objects of the Convention were: 1. To aid foreign and domestic missions. 2. To aid in the education of pious young men called to the ministry. For the first ten years, only the missionary work was attempted. This had some success; but there was soon discovered an anti-missionary spirit in the churches. A severe contest was waged between the two parties. From 1823 to 1833, the enemies of missions were so strong that the friends of the Convention could accomplish but little. Holcombe, the Alabama Baptist historian, says: "At the Convention of 1833, the gathering was so small (only four delegates from other parts of the State), that the last spark of the mission spirit was about disappearing." But the few present, after long and earnest prayer to God for help, "resolved to make one united effort to save their sinking cause."

They determined to establish a seminary of learning on the manual labor plan. At the next meeting of the Convention \$7,000 were

brought up for the school; and there were present fifty delegates, more than ten times as many as at the previous meeting. The cause of education had aroused the energy and zeal of the denomination.

A manual labor institute was established on a farm near Greensboro; but it failed in 1838, because of unhappy differences which arose between the professors, and because of indebtedness. But the interest given to the Baptist cause, partly through the effort to educate the ministry, resulted in an unprecedented enlargement of the denomination. In 1833, when the school was resolved upon, there were only eleven thousand Baptists in the State; six years thereafter, there were twenty-five thousand.

Alabama Baptists have been the strongest friends of education from the time the first effort was made to establish a denominational school. Notwithstanding the disaster attending the first enterprise, sight of the original design was never lost. At the next meeting of the Convention, after the failure of the manual labor school, it was resolved that young ministers should use every means in their power to improve their minds; and during the next year several thousand dollars were procured for ministerial education.

In 1843, sufficient funds having been obtained, and a building erected, HOWARD COLLEGE, a literary and theological institution, was founded at Marion, in Perry Co. It at once received the liberal support of the denomination in money and patronage. After some years of successful operation, the building was destroyed by fire; but it was soon rebuilt. Another conflagration, a few years later, destroyed the second building, library, and apparatus. As disasters multiplied, the liberality and consecration of the brethren increased: more ample grounds were selected; and the College buildings erected on a magnificent scale; an excellent apparatus, cabinet, and library were provided; and an endowment of about \$100,000 in cash and bonds was secured. A few years after this the war came on; the building was taken, first for Confederate hospitals, and afterwards by the Federals for freedmen's quarters. The war had sunk the endowment; and in 1865, there was nothing remaining of the College, except the apparatus, a part of the library, and the much abused buildings—vacant, empty, and desolate. To add to the embarrassment, the Trustees were in debt for all the scholarships that had been sold previous to the war. The prospect for re-establishing the College seemed well nigh hopeless. But the men who had braved so many disasters were not to be discouraged by any difficulty. Taking possession of the buildings as

soon as vacated by the freedmen, it was resolved to make up by superior administration what was wanting in endowment.

The institution was opened for students in 1866. The highest grade of scholarship has since been maintained, a full faculty has been supported, and expenses to students have been as low as at endowed institutions. Howard College is now one of the most thorough and popular institutions in the Gulf States, and is justly the pride and blessing of every Alabama Baptist. Stimulated by great confidence in the administration of the College and encouraged by the improving financial prosperity of the State, an effort is now being made to endow the institution on the Centennial plan. The entire State is united in the work; the prospects of success are very encouraging.

The College has had for its Presidents Rev. S. S. Sherman, D. D., Rev. H. Talbird, D. D., Rev. J. L. M. Curry, LL. D., Rev. S. R. Freeman, D. D., and Col. J. D. Murfee, LL. D.

No people have been more zealous in the cause of denominational education than the Alabama Baptists; and to none has it been a greater blessing. The anti-missionary spirit is now nearly extinct: and there are about twenty thousand missionary Baptists in the State, and the number is rapidly increasing.

Mention ought to be made of the JUDSON FEMALE INSTITUTE at Marion, maintained many years as a superior school for young women. It was established by Milo P. Jewett, LL. D., in 1839, and named by him in honor of Ann H. Judson. It was afterwards adopted by the State Convention. It was certainly one of the best and most popular institutions of the kind in the country, and the fact that the war blotted it out of existence is greatly to be deplored.

MISSISSIPPI COLLEGE, situated in Clinton, Hinds County, Mississippi, was originally controlled by Presbyterians, and became the property of the Baptist State Convention in 1850, when the Convention resolved to raise \$100,000 for its endowment. It was announced, in 1857, that this sum had been secured, and subsequently \$20,000 were subscribed for erecting a chapel. This made four buildings, and the campus included ten acres. But the war came with its desolations, and but little remained to the College but the grounds and buildings. A fresh attempt was made to obtain an endowment, and the sum of \$50,000 is now reported as the amount of the productive funds. The property is worth about \$75,000.

The first President was J. N. Urner, LL. D.; the second one was Walter Hillman, LL. D.; the third is W. S. Webb, A. M.

Other Baptist institutions were in existence in Mississippi before the war, including the MISSISSIPPI FEMALE COLLEGE, at Hernando, of which Rev. Dr. W. C. Crane, was President ; the MARY WASHINGTON FEMALE COLLEGE, at Pontotoc, of which Rev. Dr. H. H. Tucker, was at one time the head ; the UTICA FEMALE INSTITUTE ; the COLDWATER FEMALE SEMINARY ; the MACON ACADEMY, under the care of the Choctaw Association ; and the YALOBUSHA FEMALE INSTITUTE, under the patronage of the Yalobusha Association.

The history of education in Louisiana under the patronage of Baptists is a history of failures. The first movement set on foot was about 1849, under the inspiration of Dr. B. Egan, a highly educated gentleman, a graduate of Dublin University, and an eminent physician, who had been a prominent educator in Virginia. To foster this enterprise the Baptist State Convention was organized. The citizens of Mount Lebanon gave the grounds and buildings, and the institution was named MOUNT LEBANON UNIVERSITY. A donation of ten thousand dollars was obtained from the State, and successive agents obtained about thirty thousand dollars additional towards an endowment. With this basis, about 1856, a faculty was organized with the Rev. Jesse Hartwell, D. D., at the head. Under his administration the institution grew in public confidence, and at one time as many as two hundred students were matriculated. Here graduated Rev. J. B. Hartwell, late missionary to China. About 1860, Dr. Hartwell died, and W. Carey Crane, D. D., was chosen President in his stead. He was presiding when the civil war broke out, with about one hundred and fifty students, many of whom became volunteers in the Confederate service. Dr. Crane continued to hold the position until near the close of the war, but the number of students was greatly reduced. Unfortunately for the school, the bonds given for the endowment fell due during the war, and were paid in Confederate money and reinvested in Confederate bonds, and of course lost. After the close of the war an effort was made to revive the school. Dr. A. S. Worrell, since President of California College, was elected President with an able Faculty. But after two years Dr. Worrell and several members of the Faculty resigned, and the institution was kept up for a time as an academy. In 1873, the Convention abandoned the property to the Board of Trustees to maintain an academy for the community of Mount Lebanon.

In 1872, the consent of the Convention was obtained to co-operate with Mississippi and Arkansas in building up the Mississippi College.

In this movement, however, the mass of the Baptists in the State have not been in hearty accord, and very little as yet has been accomplished.

In 1870, the Grand Cane Association resolved to establish within its borders a school of high order. About that time Shreveport was increasing very rapidly and bade fair to become a large city. A number of Baptists bought seventy-five acres of land, on which were some buildings long used for educational purposes, in the suburbs of the city, and tendered the property to the Association for its school. The property was located in that part of the city which was most rapidly building up. The property was accepted, and a Board of Trustees organized. The plan was to develop the value of the property, sell off all but twelve acres reserved for buildings and campus, and with the proceeds put up suitable buildings. The Southern Life Insurance Company was found willing to loan the money to put up the buildings, and take a mortgage on the property. The academic department of SHREVEPORT UNIVERSITY was organized under a gentleman who was not a Baptist, but who used the position to prepare the way for a private institution which he opened after the first year. The Board then secured the services of Rev. M. S. Shirk, of Mississippi, who was Principal two years. In the meantime a company had been organized to build a street rail road out to the College property, the road surveyed, and the grading let out. A large two story brick building had been put under contract, and the rapid increase of city property justified the highest hopes of success. It was determined to organize a collegiate department. Rev. W. E. Paxton, who was then pastor at Minden, was elected President, and removed to Shreveport in 1872. A series of unexpected delays ensued, and the terrible epidemic that visited the city in 1873 broke out, and every species of business was suspended for nearly six months. Succeeding the epidemic was the money panic of 1874, and a continued pressure until the present time. The railroad has been entirely abandoned, and property has depreciated more than one half. In fact, there is now no sale for real estate, and the only reason why the creditors have not foreclosed the mortgage is because the property under existing circumstances will bring nothing. Thus another "splendid" project has been overwhelmed by the waves of adversity, which no prudence could foresee or avert.

In the matter of female education there has been but little better success. Simultaneously with the Mt. Lebanon effort to build a school for young men, a female college was chartered and flourished awhile under the guidance of Rev. Hanson Lee, and subsequently under

Rev. J. Q. Prescott and Dr. Crane, but was suspended during the war for want of patronage, and the buildings sold.

About the same time a movement was organized by the Grand Cane Association, that has been somewhat more successful. The KEACHI FEMALE COLLEGE was organized, and has maintained a varied success to the present time. Rev. J. H. Tucker, the present incumbent, has ably filled the Presidency most of the time, except during the war, when Rev. Peter Crawford, D. D., was President.

The Baptists were among the first, while Texas was an independent republic, if not the first, to take high ground in favor of general education. The first movement in behalf of education was made by Rev. Wm. M. Tryon, and Hon. R. E. B. Baylor, at one time a member of Congress for Mobile District, Alabama, and at that time a District Judge in Texas.¹ They drew up the present charter of BAYLOR UNIVERSITY, which became an incorporated institution by authority of the Congress of Texas, April, 1845. At first the institution was under the patronage of the Texas Baptist Education Society. It is now under the supervision of the Texas Baptist State Convention, which annually appoints five of its fifteen trustees. It is the oldest institution of learning in the State. It went into operation in 1846, at Independence, Washington Co. Its first teacher was Professor Henry F. Gillette. Its first President was Rev. Henry L. Graves, a graduate of the University of North Carolina, and Hamilton Theological Seminary, New York. Its second President was Rev. Rufus C. Burleson, D. D., now President of Waco University. Its third President was Rev. George W. Baines, A. M., a graduate of the University of Alabama. Its present President, Rev. W. Carey Crane, D. D., LL. D., has been in office since July, 1863. From 1846 to 1866, over 50 young ministers have received all their education at Independence, some of whom are now the leading ministers in the State. At one time the University owned over 6,000 acres of land; it owns now about 1,000 acres, an endowment fund of \$26,000, two stone buildings two stories high, a President's residence with 20 acres of land attached for the President's

¹It was named after R. E. B. Baylor, by the suggestion and influence of Wm. M. Tryon. It comprised both male and female departments. Over three thousand male students have received education in whole or in part in some department of the Institution, 35 of whom have graduated from the Collegiate Department. Of the female department, Rev. Horace Clark, LL. D., was for nineteen years the Principal. BAYLOR FEMALE COLLEGE is now independent of the University, but is similarly related to the State Convention. It is now under care of Rev. Wm. Royal, D. D., has one of the best educational edifices in the State, and has educated about the same number of pupils as the University.

use, and a stone building of one story, 160 feet long and 55 feet wide, unfinished, designed to be three stories high, to contain eight lecture rooms and a chapel. Over one half of the original endowment was lost among the results of the war. The Institution has a small but respectable apparatus for physics, chemistry, and surveying. There are over 4,000 volumes in the various libraries. The location is one of unsurpassed natural beauty and healthfulness. The college is now strongly imbedded in the affections of the denomination throughout the State.

WACO UNIVERSITY, located at Waco, a flourishing young city on the Brazos River, was opened in 1861. It had been conducted previously as a High School under the charge of the Rev. S. G. O'Bryan. It is a Baptist institution connected with no particular organization, but receiving indirect supervision from the General Association and Waco Association. The majority of its Trustees are prominent Baptists. It receives pupils of both sexes, and has commanded a patronage of from one hundred and fifty to three hundred pupils annually since its organization. Its endowment reaches \$8,000, its libraries one thousand two hundred and fifty volumes, and it has educated some very useful ministers of the gospel. It has two brick buildings two stories high, and a large and conveniently-arranged boarding hall attached to one of these edifices. It still remains under its original President, Rev. Rufus C. Burleson, D. D., who, aided by his brother, Rev. Richard B. Burleson, LL. D., has commanded a large share of public regard.

CONCRETE COLLEGE, De Witt County, is a private Baptist enterprise under the care of Rev. J. E. V. Covey, D.D., which has given tuition to a respectably large number of pupils of both sexes in the western part of the State.

DALLAS COLLEGE, in the flourishing city of Dallas, at the junction of the Texas and Pacific and the Houston Central Railroad, has commenced its preparatory departments. It is under the care of a voluntary association of Baptists organized for the purpose. It has secured nearly \$75,000 in pledges of various kinds for buildings and enlargement. It is at present temporarily located, and conducted by Rev. G. T. Wilburn, A.M.

UNION UNIVERSITY, at Murfreesboro', Tennessee, was founded in 1840, and Joseph H. Eaton, LL. D., was President. It was well patronized, having students from all the south-western states. It was not adequately endowed, and suffered greatly during the war, being compelled to suspend its work. Subsequently it was reorganized, and

had as many as one hundred and fifty students (mostly preparatory), at one time. But from lack of endowment and other causes it was suspended a year or two ago, and has now ceased to be.

In 1874, a charter was obtained for the SOUTH-WESTERN BAPTIST COLLEGE, at Jackson, West Tennessee. It has a building and grounds estimated to be worth \$50,000, and nearly \$100,000 of contingent endowment. The Baptists of Tennessee, hoping for co-operation on the part of their brethren in other south-western states, have proposed to raise \$300,000 in addition to what they now have.

In East Tennessee, MOSSY CREEK COLLEGE was established in 1853. Its location is an excellent one, in the mountainous district of the State; it has a good attendance of students, and encouraging prospects. Recent vigorous efforts have secured a subscription of \$100,000 to its endowment, of which \$40,000 is from one person. N. B. Goforth, D. D., is President.

At Winchester, in the Piedmont section of Tennessee, under the care of Z. C. Graves, LL. D., is MARY SHARPE COLLEGE for young women. It has a full and able corps of teachers and a large number of students; is well managed; and has had, for many years, a reputation at least equal to that of any similar institution in the State.

There is also a college for young women under Baptist control in Brownsville, West Tennessee.

The Baptists of Kentucky have done much for the cause of education within the last fifty years, although it is not doubted that the results would have been more gratifying, had the denomination concentrated its strength on fewer schools, and thereby more firmly established and thoroughly equipped them.

The oldest Baptist institution in the State is GEORGETOWN COLLEGE. It is in Georgetown, Scott County, a thriving and beautiful town of 2,000 inhabitants, on the line of Cincinnati's great Southern Railroad, and is in that beautiful, healthy, and fertile portion of the State, known as the "blue-grass region." The Presidents of Georgetown College have been men of national reputation,—Rockwood Giddings, Joel S. Bacon, Howard Malcom, D. R. Campbell, N. M. Crawford, and the present incumbent, Basil Manly, Jr. Associated with Dr. Manly, at present, are Professors D. Thomas, J. E. Farnam, J. J. Rucker, H. McDonald, J. N. Bradley and R. M. Dudley. Profs. Thomas and Farnam have been connected with the College for more than a generation. The other professors are younger men; and three of them, Profs. Rucker, Bradley, and Dudley, are *alumni* of the insti-

tution. The value of the College property is about \$50,000. The endowment is only about \$65,000. The reason why the endowment is so small, is that both the previous efforts to endow the College were followed by national financial crises, which swept away about half the subscriptions before they were collected.

BETHEL COLLEGE, of later origin, is making an honorable record, and giving abundant promise for usefulness. It is in Southern Kentucky, in Russellville, Logan County. The location is healthy, and the community wealthy. The College has numbered as its Presidents, B. T. Bluett, George Hunt, J. W. Rust, and N. K. Davis. The office of President has been abolished ; and, instead, Prof. Leslie Waggener, an alumnus of the College, acts as Chairman of the Faculty. He has associated with him, Professors Gray, Furman, Tobey, Pointer, and Dr. Gardner. Profs. Gray and Gardner are alumni of Georgetown College ; Profs. Waggener and Pointer, of Bethel ; Prof. Furman, of Furman University. Dr. Gardner is the author of the popular treatise on close communion published a few years ago. It is a note-worthy fact that Bethel College owes its position mainly to the munificence of a few individuals,—N. Long, the Ewings, father and son, and the Norton Brothers, bankers in Louisville and New York. The property and endowment of Bethel College amount to over \$200,000.

In both these institutions the course of study is extensive and thorough ; and the catalogues report the attendance of over 200 students, and over 50 young men studying for the ministry. Besides the Colleges for young men, there are nine Colleges and Seminaries for the education of women. Some of these are of specially high grade of excellence, both as to discipline and scholarship. The education of our daughters is receiving the attention of some of our very best men,—Profs. J. J. Rucker, of Georgetown, R. & W. S. Ryland, of Lexington, J. W. Rust, of Hopkinsville, T. H. Storts, of Bowling Green, &c., &c. Besides the places mentioned, there are Seminaries at Bardstown, New Liberty, Maysville ; and two others in course of erection at Glasgow and Princeton. The value of these institutions would aggregate at least \$150,000. Lynland College, under the control of Gen. W. F. Perry, although a private enterprise, deserves particular mention. It is on the Louisville and Nashville R. R., in Hardin County. It is a mixed school. Gen. Perry is an ardent Baptist, an experienced educator, and Lynland College is a flourishing institution.

As to the value of these denominational institutions, it would be difficult to over-estimate them. The question is frequently asked :

What would the Baptists of Kentucky be to-day without the men who have gone forth from the hills of Georgetown College? The question errs only in being too limited; for the influence of the College extends far beyond the State borders. From New England to Texas, and from the Atlantic sea-board, throughout the Mississippi Valley her sons are occupying honored and useful positions, as city pastors, as College presidents and professors, &c., &c. Over 200 ministers have gone forth from the College, most of whom are still living to proclaim the gospel of Christ. It is confidently believed and asserted, that no institution of the land of equal age, and with facilities so crippled, has done more for the cause of truth than Georgetown College. Bethel College, though young, is also making an enviable record in the persons of her sons.

DENISON UNIVERSITY, now so called, was established by the Baptists of Ohio in 1831. In December of that year the school was opened for instruction under the care of Rev. John Pratt. A farm of two hundred acres had been purchased a short time before, situated a mile and a half from the village of Granville, in Licking County. An act of incorporation was obtained, in February, 1832, for the GRANVILLE LITERARY AND THEOLOGICAL INSTITUTION. The name was changed to GRANVILLE COLLEGE, in 1845, and to DENISON UNIVERSITY, in 1856. Mr. Pratt continued at the head of the institution till 1837, when Jonathan Going, D. D., was called to the Presidency. But Dr. Going confined his work as a teacher to the Theological Department, and Prof. John Stevens was Principal of the Literary Department. Dr. Going died in 1844, and Silas Bailey, D. D., was President from 1846 to 1852. Jeremiah Hall, D. D., served from 1852 to 1863, and Samson Talbot, D. D., from 1863 to 1873. Rev. Elisha B. Andrews, A. M., became President in 1875.

The first class was graduated from the College in 1840, and since that time about 200 have finished the College course. There was but small endowment of the College in its first years, and debt was incurred in the erection of the first building, which debt remained for many years. In 1843, it amounted to about \$15,000. This was provided for, and something was done towards endowing the Presidency. A further special effort was made to secure an endowment in 1853. In 1856, the institution was removed to a site near the village, and new interest was awakened in its welfare. In 1863, the whole property was estimated at \$50,000, of which \$10,000 was in invested funds. Since that time generous friends have greatly added to its endowment. There

are three buildings, convenient and adequate for present use, libraries of 11,000 volumes, cabinets and apparatus, all estimated to be worth \$100,000, and a productive endowment of \$190,000.

The present name was given to the College in honor of William S. Denison, of Adamsville, who was the first to bestow \$10,000 on the institution. Larger sums have since been given by other men, among whom special mention should be made of Ebenezer Thresher, LL. D., and E. E. Barney, both of Dayton.

No other school in Ohio is owned by Baptists as such. But mention should be made of the Young Ladies' Institute in Granville, which is the private property of Daniel Shepardson, D. D., but is maintained in the interests of the denomination. Soon after the College was organized, a school for young women was opened, and this was afterwards united with another school of similar character which had till then been under Episcopalian control. Since this union, first under the care of Marsena Stone, D. D., and afterwards of Dr. Shepardson, the Institute has had much prosperity, and now enjoys a high reputation.

There was also a similar Institute maintained for several years in Norwalk.

The Baptists of Indiana, in 1834, founded an institution called the BAPTIST MANUAL LABOR INSTITUTE, in Franklin, Johnson County. In 1844, the name was changed to FRANKLIN COLLEGE, a college charter having been obtained. Until 1872, the Education Society which was formed with reference to the establishment of the school, elected the trustees. Since that date, the stockholders constitute the electing power, but the express stipulations of the articles of association secure the college forever to Baptists.

Only a small sum was obtained when the school was opened. The whole amount contributed during the first thirty-eight years was \$71,561.94. An effort, begun in 1874, to add \$100,000 to the endowment, has already been completed. The college property is believed to be worth \$40,000.

The first President was George C. Chandler, who served from 1844 to 1852; the second, Silas Bailey, D. D., LL. D., who served from 1853 to 1863; the third, H. Lincoln Wayland, D. D., from 1870 to 1872; the fourth, William T. Stott, D. D., who entered on his duties in 1872, and still holds the office. From 1863 to 1868, the College was closed.

In 1832, a board of trustees was organized for the establishment of a school to be called ALTON SEMINARY, in Upper Alton, Illinois. This seminary was intended especially for the education of candidates for the ministry, but was open for others. It was under the care of Rev. Hubbell Loomis. On the very day on which the trustees organized, arrangements were made for the purchase of three hundred and sixty-two acres of land, the board expecting, by the sale of a portion of it, to provide means for erecting a college building. The plan was successful.

In 1835, a college charter was obtained, and instruction in collegiate studies was begun. The same year Benjamin Shurtleff, M. D., of Boston, Mass., gave \$10,000 to the institution, which took the name of SHURTLEFF COLLEGE. The charter did not allow a theological department, and therefore only preparatory and collegiate classes were formed until 1863, when theological instruction was commenced.

A second building was erected in 1836, and a third in 1840, and a fourth in 1865. The college grounds and buildings are believed to be worth \$65,000. The most liberal contributor to the College has been Elijah Love, Esq., who at his death, in February, 1874, left a bequest which, added to his previous gifts, makes nearly or quite \$100,000. Not including this bequest, the productive funds of the College are \$92,000.

The institution, as at present organized, consists of an academic and preparatory department, an institute for young ladies, a college, and a theological seminary. Students of both sexes are admitted to the college and academic and preparatory departments.

The successive Presidents of Shurtleff College have been as follows: Adiel Sherwood, D. D., 1841-1845; Norman N. Wood, D. D., 1850-55; Daniel Read, LL. D., 1866-1870; A. A. Kendrick, D. D., 1871.

In January 1857, an act incorporating the UNIVERSITY OF CHICAGO was passed by the General Assembly of the State of Illinois. Hon. Stephen A. Douglas, gave to the University a tract of land in the southern part of the city of Chicago, then valued at \$60,000. A large and handsome building was erected at a cost of \$117,000, and the next year instruction was first given, which has been continued till the present time.

The University consists of a Preparatory Department, a College, a Law School, and the Dearborn Observatory. The Law School is under the joint direction and control of the University of Chicago, and the North-western University, which share equally in the care,

expenses, and results of the enterprise. The Dearborn Observatory has excellent astronomical instruments, the most costly of which, the equatorial refractor, is the second largest telescope in the country. It is placed in the Dearborn Tower, built by the munificence of J. Young Scammon, LL. D. In 1867, the Greek Professorship was endowed by friends of the University in New England and New York, and James R. Boise, LL. D., was called to the chair. The University as a whole has not been endowed, and, being compelled to borrow money for its current expenses, has contracted a debt which greatly discourages some of its friends and patrons. John C. Burroughs, D. D., LL. D., was President from the beginning till 1873, and Lemuel Moss, D. D., held the office from 1874 to 1875, Dr. Burroughs having been made Chancellor.

ALMIRA COLLEGE, for the education of young women, was established in 1859, at Greenville, Bond County, Illinois, fifty miles from St. Louis. It has a large, commodious, and well furnished building. Its President is Rev. John B. White, A. M., formerly President of Wake Forest College.

The MT. CARROLL SEMINARY, at Mt. Carroll, reports property to the value of \$60,000, and an attendance of 185 students.

At East St. Louis, (across the Mississippi River from the city of St. Louis,) the HOME LITERARY INSTITUTE was opened in 1874. It has grounds and a building worth \$25,000.

While the people of Michigan were yet living under a territorial government, the foundations of a Baptist school of learning were laid at Kalamazoo, which is a handsome town on the Michigan Central Railroad, midway between Detroit and Chicago. It was incorporated as the MICHIGAN AND HURON INSTITUTE in 1833. Its name was changed by act of the State legislature in 1837 to that of the KALAMAZOO LITERARY INSTITUTE. It became KALAMAZOO COLLEGE by another act of the legislature in 1855. The grounds occupied by the College are unsurpassed for natural beauty, and comprise about 25 acres. There are two buildings; the first, erected in 1847, is used for studies and dormitories by the young men, and contains the library and society rooms; the second, erected in 1857, contains recitation-rooms, chapel, music rooms, and apparatus. There is one endowed Professorship, the gift of Rev. Thomas W. Merrill. The incumbent of this chair is, by the provisions of the gift, college pastor, giving instruction in such studies as most comport with this duty. The sum of \$15,000 has also been given by Mr. Merrill for the establishment of

scholarships for the benefit of candidates for the ministry. Most of this fund is, however, unproductive until 1880. The entire funds are about \$90,000, while the value of the property is about \$100,000. Both sexes are admitted on equal terms to the classes in and in the college, preparatory school. There is no Ladies' Department and no ladies' course. The first President was James A. B. Stone, D. D., who was followed in 1864 by John M. Gregory, LL. D. The present President, Kendall Brooks, D. D., came to the office in 1868.

FENTON SEMINARY, in Fenton, Genesee county, fifty miles north-west of Detroit, was originally a private enterprise, but came into the hands of the Baptists in 1872. There is a handsome stone building, which with the grounds is worth from thirty to forty thousand dollars, and the institution is free of debt. It furnishes the usual variety of courses of study pursued in our best academies. The Principal is C. Van Doren, A. M.

The Baptists of Wisconsin decided on the establishment of a University, and secured an organization in 1856, of an institution, which, in honor of Dr. Francis Wayland, was named WAYLAND UNIVERSITY. It is established at Beaver Dam, and has real estate, including twenty acres of land and a brick building, reported as worth \$35,000. After several years of experiment, the lack of an endowment led the trustees to withdraw the announcement of college studies, and give their attention to the work of a first class academy. From 1869 to 1875, the institution was committed to the direction of the trustees of the University of Chicago, and furnished a preparatory school for that university. In 1875, it resumed an independent existence, and entered upon vigorous efforts for securing an ample endowment. A. S. Hutchens, A. M., is Principal.

In the year 1852, an educational convention called by the Iowa Baptist State Convention met in Iowa City, and decided to establish in Burlington a University to be under Baptist control. A building was soon erected on a pleasant, elevated spot, not far from the centre of the city, yet sufficiently removed from its noise and stir. A course of instruction was organized, and under the administration of Lorenzo B. Allen, D. D., a good school was maintained, having preparatory, collegiate, and theological departments.

For several years, the trustees have conducted the school under the modest name of the BURLINGTON COLLEGIATE INSTITUTE. The pro-

perty is reported as worth \$38,000, and the endowment as worth \$13,500. L. E. Wortman, A. M., is the Principal.

In November, 1852, a convention met, to which all the Baptist churches in Iowa were invited to send delegates, and considered the question of a Baptist University. The meeting was held in Oskaloosa, and after discussing the subject, adjourned to meet in Pella, in June, 1853. The adjourned meeting was held as agreed on, and resolved to accept a proposition from citizens of Pella, and establish in that place the CENTRAL UNIVERSITY OF IOWA. Provision was made at the same meeting for organizing a board of trustees. The school was opened in due time, and has since been maintained. The building and grounds, with library and apparatus, are reported as worth \$60,000, and the endowment as \$50,000. There are three departments, academic, collegiate, and theological. L. A. Dunn, D. D., is President.

The UNIVERSITY OF DES MOINES was incorporated in 1865, and opened for students in 1866. The building and grounds, just outside the city of Des Moines, estimated to be worth \$50,000, were the property of another corporation, and were purchased by the University on very favorable terms. An endowment of \$15,000 belongs to the board, and a school is maintained of academic and collegiate rank. Rev. J. A. Nash, A. M., was President from the opening of the school till 1875, when Hon. Frederic Mott was chosen to succeed him.

The CEDAR VALLEY SEMINARY, at Osage, Iowa, was established in 1863, under the patronage of the Cedar Valley Baptist Association. It has a beautiful building which cost \$10,000, and a fund of \$8,000. Rev. Alva Bush is Principal.

WILLIAM JEWELL COLLEGE was founded in 1849 by the Baptists of Missouri, through the action of their General Association. It is in Liberty, Clay County, in the western part of the State. The College edifice, regarded as one of the best in the West, was completed and first occupied in 1854, and with the grounds is worth \$75,000. The endowment is more than \$100,000, although about a third of this is now unproductive. The College, according to the plan which prevails in the South, consists of eight schools. The Presidents have been E. S. Dulin, D. D., LL. D., R. W. Thomas, A. M., William Thompson, LL. D., and Thomas Rambaut, LL. D. At present W. Pope Yeaman, D. D., is Chancellor, and W. R. Rothwell, D. D., Chairman of the Faculty.

LA GRANGE COLLEGE, at Lagrange, Missouri, on the Mississippi

River, was chartered in 1859. It has a substantial brick building, 90 feet by 65, with grounds valued at \$30,000. It has \$10,000 as the nucleus of an endowment. The war seriously interfered with its prosperity; but in 1866 John F. Cook, LL. D., was called to the Presidency, and its prospects were greatly improved. Not until the present year has any determined effort been put forth to secure an endowment. The result of the present effort cannot yet be stated.

In 1857, an institution was chartered as the BAPTIST FEMALE COLLEGE, and established at Columbia, the seat of the State University of Missouri. In 1870, it was adopted by the Baptist General Association of the State, and received the name of STEPHENS COLLEGE, in honor of Mr. James L. Stephens, who gave to it the sum of \$20,000 for the beginning of an endowment, and subscribed an additional sum of \$12,500 conditionally. The College buildings, which are large and very attractive, occupy a lawn of twelve acres, and are surrounded by beautiful forest trees, the whole being valued at \$45,000. When the plan for the buildings is fully carried out, they will constitute the finest buildings for the purpose in the West. There are three departments, the Preparatory, the Intermediate, and the Collegiate, the last being divided into six schools. Among those who have contributed largely to the funds of the College, besides Mr. Stephens, are Hon. David H. Hickman, Hon. James Harris, and Rev. John M. Robinson. Rev. Dr. E. S. Dulin, formerly President of William Jewell College, has been President of Stephens College since 1870.

Several private school enterprises, under the proprietorship and tuition of Baptists, have been inaugurated in California, of a more or less enduring character and excellence of rank. These have been of temporary continuance, with the exception of two; namely, the SACRAMENTO SEMINARY, under the control of Prof. Herman Perry, and the POINT LOMA SEMINARY, San Diego, under the management of Mrs. O. W. Gates. Both schools are for young ladies and misses, and give advanced academical training. The San Diego school was started about two years ago. The Sacramento school was established as many as ten years ago. It has a fine campus, and a magnificent brick building, and has built up an extended reputation for its sober, moral and intellectual culture. Both schools are doing an excellent work for the State and for the denomination, in the way of Christian education.

In the work of founding and fostering a more strictly denominational school, to be under the general control of our Baptist people, nothing was done prior to 1866, beyond the rather copious adoption of resolu-

tions. At that time, it was determined to establish such a school at Petaluma. Grounds and buildings were rented with prospect of purchase. The school was opened, under the name of Petaluma College, and quite a large number of pupils were gathered. Two successive financial agents labored devotedly to obtain funds for the support of the College. Helpful subscriptions to the amount of a few thousands of dollars were procured, but no permanent endowment. After two or three years, the enterprise was abandoned.

In 1870, a few Baptist friends of higher Christian education met together in Napa, for prayer and counsel in relation to the cause. It was stated that the site and property of the late Southern Methodist College, at Vacaville, could be obtained, for the purpose of a Baptist school, for about half its actual value. It was resolved to call a mass convention of Baptists of the State, to meet at Vacaville to decide the purchase of the property and the commencement of a College. This convention met, decided to take the location and property, took measures to raise the purchase money, elected a Board of Trustees, and selected as the name of the new institution the CALIFORNIA COLLEGE. Shortly after the College was duly incorporated under the State laws. Prof. Mark Bailey was chosen as acting President. The school was distinctively Christian, and so it continues to be. After something more than two years the faculty resigned, and the Rev. A. S. Worrell, D.D., was elected President, with two professors. The school was vigorously managed under Dr. Worrell. But in October, 1875, he resigned, and Rev. T. W. Green was elected acting President. The school numbers about sixty males and females. A few are in collegiate studies, but as yet the most are in academy studies. The campus, building, and library are worth perhaps \$15,000, and there is an endowment of \$20,000 already in hand, one half being the donation of Dea. Isaac Lankershin.

Of what has been done by the Baptists of Oregon for general education, we are only able to say, that OREGON COLLEGE, established in 1849, was maintained for a considerable number of years, and then abandoned, and that McMinnville College, founded in 1859, reports an endowment in scholarship funds of \$25,000 and property worth \$5,000. Rev. Mark Bailey, A.M., is President.

We have thus far given a statement, necessarily imperfect, of the schools for general education maintained by Baptists. As already intimated, this does not include all that Baptists have done in general education. They are citizens, and, as such, are concerned in the pros-

perity and improvement of free Schools. They have, in numberless instances, maintained private schools, and have shared equally with others in the care of state universities, and academies, and normal schools not subject to denominational control. Much of this work has been done in ways which forbid its record. State institutions, whether common schools or of higher grade, do not inquire into the religious opinions of their teachers, and as many of them as are Baptists do their work, not as Baptists, but as citizens and as men. We cannot therefore attempt to give any complete statement of their work. We can only mention the names of a few men who have attained some eminence as educators outside of our denominational schools, and who are also known as Baptists.

A century ago Ebenezer Kinnersley was yet living, who had held a high rank as a man of science, and who had served the University of Pennsylvania, first as chief master of the English School, and afterwards as Professor of the English tongue and Oratory. He was intimately associated with Franklin in some of his most splendid discoveries, and Franklin more than once gratefully acknowledged his aid. William Rogers, D. D., held the same professorship as Kinnersley in the University of Pennsylvania for twenty years. Daniel H. Barnes had an unsurpassed reputation as a teacher sixty years ago, and had much to do with the establishment of the High School for boys in the city of New York. He was a liberal contributor to Silliman's Journal.

Alva Woods, D. D., was President of Transylvania University, and afterwards of the University of Alabama. In the latter office he was followed by Basil Manly, D. D. (senior). William T. Brantly, D. D., was President of Charleston College, and his son, bearing the same name, was Professor of Rhetoric and Oratory in the University of Georgia. The same University has been served by P. H. Mell, D. D., as Professor and Vice Chancellor, and by H. H. Tucker, D. D., who is the present Chancellor. James R. Boise, LL. D., was Professor of Greek in the University of Michigan, and Edward Olney, D. D., still holds the chair of Mathematics in the same University. Stephen H. Carpenter, LL. D., is Professor of Logic, Rhetoric, and English Literature in the University of Wisconsin. Lemuel Moss, D. D., is President of the University of Indiana.

Barnas Sears, D. D., LL. D., was Secretary of the Massachusetts Board of Education, and now, as General Agent of the Peabody Fund, has much to do with common schools throughout the Southern States. Nathan Bishop, LL. D., rendered important service as Superintendent of Schools in the city of Boston, and George N. Bigelow as Principal of one of the Normal Schools of Massachusetts.

We are not able to give a complete list of text-books for schools and Colleges prepared by Baptists. We can only mention the following. Dr. William Staughton prepared an edition of Virgil which had extensive use in his day. Adoniram Judson published an English Grammar before he turned his attention to preparation for the Christian ministry. Dr. Francis Wayland was the author of very popular treatises on Moral Science, Intellectual Philosophy, and Political Economy. Dr. A. C. Kendrick has published introductory text-books in Greek, and an edition of Xenophon's *Anabasis*. Dr. Hackett edited Plutarch on the Delay of the Deity in Punishing the Guilty. Dr. John L. Lincoln edited Livy and Horace. Dr. J. R. Boise has given to the public seven volumes of Greek text-books, and Dr. Albert Harkness eight volumes of Latin, and one of Greek, text-books. Dr. J. T. Champlin has published a large number of school-books, including treatises on Ethics and Intellectual Philosophy, and editions of Demosthenes and *Æschines*. Dr. J. R. Loomis is the author of treatises on Geology, and Anatomy and Physiology. Dr. S. S. Greene has published a series of English Grammars, Prof. S. P. Sanford a series of Arithmetics, Prof. J. F. Stoddard a series of Arithmetics and Algebras, and Dr. Edward Olney a series of Mathematical text-books, covering the whole ground of school and college study. Dr. J. H. Hanson has edited two volumes of the Latin authors usually read in preparation for college. Dr. George W. Samson is the author of a volume on Art Criticism; Dr. E. Dodge, of a volume of Evidences of Christianity; Dr. S. H. Carpenter, of an Anglo-Saxon Grammar, and Prof. James G. Clark, of a treatise on the Differential and Integral Calculus. Dr. Howard Malcom prepared an edition of Butler's *Analogy* with an elaborate conspectus. Dr. A. A. Gould was associated with Agassiz in preparing a treatise on Zoology. Dr. John L. Dagg published a text book of Moral Philosophy, and Dr. Barnas Sears a German Grammar, a volume on the Prussian Method of Teaching Latin. Prof. J. F. Richardson wrote a Treatise on Roman Orthoepy, and William J. Knapp a French Grammar and Exercises.

The story of what American Baptists have done in general education would be incomplete, if special reference were not made to the BAPTIST EDUCATIONAL COMMISSION and its work. The immediate occasion of this organization was the remarkable interest in education which was awakened at the meeting of the New York Baptist State Convention, held in Poughkeepsie, in October, 1867, when a committee was appointed, to whom the effecting of such an organization

was referred. The Commission, which was formed the next month, was composed of a few men who paid its expenses, influenced only by their regard for the objects which it sought to accomplish. Those objects were two-fold ; including, first, the promotion in the Baptist denomination of a wider popular interest in the higher forms of education ; and secondly, a more adequate increase of the number of Baptist ministers. Its operations were restricted at first to the States of New York and New Jersey, as all the members of the Commission were citizens of one or the other of these States.

Rev. Sewall S. Cutting, D.D., was made the Secretary and executive officer of the Commission, and immediately gave himself with great enthusiasm and energy to his allotted work. Very soon it was seen that the influence of that work could not be restricted by State lines, and although the organization remained limited as at first, the Secretary attended meetings in many of the States, and by the glowing zeal which breathed in all his utterances, and the papers which he widely circulated, filled with facts and arguments and appeals, he turned the attention of the whole denomination towards questions connected with the higher education of the people.

After two years of laborious and fruitful work in this direction, he suggested the calling of a National Baptist Educational Convention, for the sake of moving, if possible, the whole denomination to greater interest in every form of education. The Convention was held in Brooklyn, in April, 1870, and included a larger proportion of the leading minds among American Baptists, than had been found in one assembly for more than a generation. Every part of the country was represented, and papers were read, and addresses delivered, on a great variety of topics connected with Academic, Collegiate, and Theological education. An immediate result was a change in the organization of the Commission, by which the sphere of its operations was enlarged so as to include the whole country, and its name was changed to that of the AMERICAN BAPTIST EDUCATIONAL COMMISSION. But a more important result was a general increase of interest in the subject throughout the country. Whoever has read the preceding pages of this chapter must have observed that the last five years have been peculiarly distinguished by additions to our educational facilities,—not only nor chiefly in the establishment of new institutions, but in the strengthening of those already established. The influence of the Brooklyn Convention, and of that which followed in Philadelphia, in 1872, may easily be traced in almost every State in the Union.

By the constitution of the Commission, its life was limited to the

close of the year 1872, unless, previous to that time, it should be merged in a permanent organization for similar ends, more popular in character, or more widely representing the denomination. This fact, together with the great influence exerted by the meeting in Brooklyn, induced the Commission to call a second National Convention, to assemble in Philadelphia, in May, 1872. There was even a wider representation in the second Convention than in the first, and scarcely less of interest in the subjects discussed, and the papers presented. A permanent organization was effected, under the name which had already been borne two years. The Executive Committee has its seat in the city of New York, and there are four advisory committees, whose respective seats are in Boston, in Chicago, in Richmond, and in Nashville. Dr. Cutting was continued in the office of Secretary.

As the National Centennial was approaching, the suggestion was made that the Baptists of the United States join in a memorial of their gratitude to God, for his favor bestowed on the nation, and especially on the Baptists, as shown in their wonderful growth and progress, by generous contributions in every State for the endowment and strengthening of our schools of learning. Whatever may have been the origin of this suggestion, it has been most earnestly and persistently pressed upon the churches by the Secretary of the Commission, and has been accepted in every part of this country. The effort is still in progress, and its success cannot now be fully stated. But enough has already been done to warrant the belief that our schools of all grades will enter upon the second century of the nation's history with greatly increased facilities for fulfilling their mission.

One fact is especially worthy of remark in reviewing the last few years. Much wealth has been consecrated to the service of Christian education. Not a few rich men have given generously to endow academies and colleges and theological schools. God has put it into their hearts to use their wealth, as other rich men who had gone before them did not use theirs. We are not aware that Baptists have given any very large sums for aiding other than Baptist schools of learning. The only case of this kind which we remember is that of Hon. Richard Fletcher, who left a bequest of \$100,000 to Dartmouth College, his Alma Mater. But the number of men is very considerable, who have laid large offerings on the altar of God, for establishing or improving our various denominational schools, and who will continue to bless the world long after they have ceased from their earthly work. It may be doubted, however, whether many of these will be found at last to have exerted a wider, or better, or more enduring influence than the

man whose generous enthusiasm, and untiring zeal, and wide reach of purpose have stirred the hearts of American Baptists during the last eight years, and guided and strengthened the friends of learning in every State of the Union.

We cannot help thanking God, alike for the generous men who have given so freely of their wealth to our schools of learning, and for the large views, and persistent labor, and unfailing faith of SEWALL S. CUTTING.

IV.

IN THEOLOGICAL EDUCATION.

By REV. ALVAH HOVEY, D. D.

IV.

IN THEOLOGICAL EDUCATION.

In a review of the work and progress of American Baptists during the first century of the Republic, it is manifestly important to include some account of what they have done in behalf of Theological Education, meaning by this expression, a course of study having special reference to the duties of the Christian Ministry. For that such education increases the power and usefulness of godly ministers, needs no proof, and that those whom God calls to serve him in the gospel of his Son, should have the benefit of such education, is now commonly admitted.

In his "Historical Introduction" to "Annals of the American Baptist Pulpit," Dr. Sprague uses the following language: "The Baptists, as a denomination, have always attached little importance to human learning as a qualification for the ministry. in comparison with those higher thoughts and moral principles which they believe to be the province of the Holy Ghost to impart; and some of their friends have gone to the extreme of looking upon high intellectual culture in a minister as rather a hindrance than a help to the success of his labors. But, if I mistake not, many of the objections contained in this volume, will show that the Baptists have had too great a number of friends and patrons of learning than they have deserved." The language is altogether just. For Baptists have certainly been jealous of learning whenever it has seemed to be put on a level with piety as a qualification for the sacred office, and in some instances this jealousy has degenerated into indifference or hostility to human learning itself, for it has been falsely imagined that such learning is necessary to one who is taught by the Spirit; nay, it has been supposed that intellectual culture is in its very nature conducive to self-reliance, instead of reliance upon God.

But it may properly be borne in mind that much of this indifference

or hostility to human learning in the ministry, may be traced to such causes as these, viz. : the undue importance which was ascribed to liberal culture by the leaders of more popular churches ; the lack of profound earnestness and spirituality in many preachers who had all the learning of the schools ; the influence in favor of Pedobaptist views which was supposed to pervade the highest seats of learning in the land ; the deep conviction and inward assurance of many uneducated men that God had called them by his Spirit to preach the gospel ; and the blessed results which often followed the labors of these men, especially in the awakening of sinners and leading them to Christ. Native ability, strong faith, and fervent zeal were seen to be more effective than the best knowledge and the highest culture, without zeal.

Yet in the face of these plausible objections to liberal culture as a qualification for the ministry, the leading Baptists of America, with few exceptions, have been friends of human learning. Without insisting upon scholastic discipline as necessary to usefulness in the ministry, or rather denying this to be the case, they have heartily acknowledged the value of that discipline, when added to the graces of the Spirit. Evidence of this might be drawn from the language of prominent Baptists in every part of the land, and in every decade of the century now drawing to a close. Indeed, a study of the earlier history of American Baptists would show that an educated ministry was prized by them in Colonial times as well.

Thomas Hollis, a Baptist of London, began his benefactions to Harvard College, Mass., in 1719, founding two professorships and ten scholarships for "poor students," and at the meeting of the Philadelphia Association in 1722 "it was proposed for the churches to make inquiry among themselves, if they have any young persons hopeful for the ministry and inclinable to learning ; and if they have, to give notice of it to Mr. Abel Morgan, before the first of November, that he might recommend such to the Academy on Mr. Hollis, his account."¹

In 1756, it was concluded by the Philadelphia Association "to raise a sum of money towards the encouragement of a Latin Grammar

¹ Philadelphia Baptist Association, p. 27. Between 1719 and 1726 Mr. Hollis gave to Harvard College, besides books and apparatus, £4900, New England money, the yearly interest of which was £294, to be paid as follows : "To a Divinity Professor £80 ; to a professor styled Hollisian Professor of Mathematics £80 ; to the Treasurer or Accountant of the College, £20 ; To ten poor students in Divinity, £100 ; To supply deficiencies, £14." *Memoirs of Hollis*, Appendix, p. 595.

School for the promotion of learning amongst us, under the care of brother Isaac Eaton, and the inspection of brethren Abel Morgan, Isaac Stelle, Abel Griffith, and Peter Peterson Vanhorn."¹ This school was conducted by Mr. Eaton, in Hopewell, N. J., with marked success, for a period of eleven years, and Morgan Edwards testifies that many churches, being "supplied with able pastors from this Academy," were "thus convinced from experience of the great usefulness of human literature to more thoroughly furnish the man of God for the most important work of the gospel ministry."² Of those who were students of 'this Academy, Dr. Guild names James Manning, D. D., Hezekiah Smith, D. D., Samuel Jones, D. D., Samuel Stillman, D. D., Isaac Skillman, D. D., and Rev. John Davis, Rev. David Thomas, Rev. Wm. Williams, Rev. Robert Keith, Rev. Charles Thompson, Rev. John Sutton, Rev. David Sutton, Rev. John Blackwell, Rev. James Talbot, Rev. David Jones.

In 1766, ten years after the founding of Hopewell Academy by Rev. Isaac Eaton, the Rev. Samuel Jones, D. D., one of his pupils, opened a similar school in Lower Dublin, Penn., over which he presided between twenty-nine and thirty years, and "in which," he modestly says, "many were educated that are now (1807) useful in the learned professions."³ Dr. Howard Malcom thus refers to this school. "An admirable feature in Dr. Jones' school was the provision which it made for bringing into successful exercise both the reflective and the rhetorical powers of his pupils. He preached but once on Sunday, and the afternoon was devoted to discussions, by the young ministers, of questions in theology, cases of conscience, etc., which had been previously given out. His students generally showed, in after life, the value of this discipline."⁴ Dr. Jones must have been well-informed as to the estimate which his brethren put upon liberal studies as a qualification for the ministry, and his testimony has been preserved in the following statement. "The Baptists, as a society, have never considered the higher branches of learning as essential to the gospel ministry, and there is no doubt but the sentiment is perfectly correct. They have, nevertheless, held education in high esteem, as a handmaid to grace, and have always had not a few among them, that ranked pretty high for literary improvement and extensive reading."⁵

In 1776, the Rev. William Williams, who, after studying with Mr.

¹ *Bap. Quarterly*, for 1875, p. 168.

² *Bap. Quarterly* for 1875, p. 168.

³ *Phil. Bap. Asso.*, p. 465. *Cramp's Bap. History*, p. 549.

⁴ *Sprague's Annals of the Am. Bap. Pulpit*, p. 122.

⁵ *Phil. Bap. Asso.*, p. 464.

Eaton, at Hopewell, N. J., entered Rhode Island College, one year in advance, and was graduated with the first class in 1769, opened an academy in Wrentham, Mass., "which attained to high distinction among the literary institutions of that day. He is supposed to have had under his care, nearly two hundred youth, about eighty of whom he fitted for his Alma Mater. He also conducted the theological studies of several young men, with a view to their entering the ministry." Dr. Abial Fisher, a good authority on such a point, represents him as "having contributed not a little to the intellectual improvement of the Baptists of New England."¹

In 1778, Burgess Allison, D. D., who had studied with Dr. Samuel Jones, at Lower Dublin, Penn., and also "a session or two at Rhode Island College," established a "classical boarding-school in Bordentown, N. J., which rose rapidly in both reputation and numbers, and ultimately brought him an ample fortune." In 1789, Morgan Edwards used this language with reference to Dr. Allison. "His stated preaching shows his skill in Divinity. The academy he opened in 1778, gives him daily opportunities of displaying mastership in the liberal arts and sciences, and ancient and modern languages; several foreign youths deem his seminary their Alma Mater; foreigners prefer him for a tutor, because of his acquaintance with the French, Spanish, Portuguese," etc.² An academy similar to those named above, was opened at Statesbury, S. C., in 1800, by the Rev. John M. Roberts, and a considerable number of candidates for the ministry were fitted for college by him free of charge. Whether he attempted to give instruction in theology is not stated in any of the notices of his school which the writer has seen.

It may also be remarked, that the Philadelphia Baptist Association created a fund, as early as 1789, "for the education of young men promising for the gospel ministry," and that the Charleston Association, and the Warren Association did the same, not much later, (1791 and 1793.) But before this, the former had furnished aid to students for the ministry,³ and a society had been formed in Charleston, S. C., for this purpose, (1755). For in "a Sermon delivered in Charleston, on occasion of the death of the Rev. Oliver Hart," pastor of the Baptist church in Charleston, from 1750 to 1775, Dr. Richard Furman remarks that "the formation of a Society in this city, to assist pious young men in obtaining education for the public services of the

¹ Sprague's Annals of the Am. Bap. Pulpit, p. 160.

² Ibid., p. 124.

³ Phila., Bap. Asso., pp. 65, 109-10.

church, originated with him."¹ This Society was perhaps the earliest Baptist Education Society in America.

There were then, in 1775, under the care of American Baptists three classical schools, or academies, of a high order, besides Rhode Island College; and the men who conducted these academies, especially Dr. Jones and Mr. Williams, were not only accustomed to prepare boys for College, but also to instruct candidates for the sacred office in theology. Some of these candidates had enjoyed the advantages of collegiate training, but a majority of them had not. To what extent the Old Testament was studied in the Hebrew original, the writer has been unable to learn, but the New Testament was certainly studied in the Greek by those who had a knowledge of that language. Moreover, lectures on divinity, embracing the evidences of Christianity and its doctrines, together with church polity and sermonizing, were given by the teachers, and a period of one year, or more than one, was deemed necessary to complete the course. It is therefore evident that the men who presided over these schools, rendered important service to the cause of theological education in their day, by giving to the rising ministry a much better preparation for their work than they would otherwise have gained.

Yet these were not the only men to whom candidates for the sacred office resorted for instruction. The number of those who studied theology with pastors was probably greater than the number of those who studied in those schools. Trustworthy statistics cannot indeed be given, but there is no lack of evidence for the opinion just expressed. Several young preachers are known to have read divinity with Dr. Samuel Stillman, of Boston; others, with Dr. Thomas Baldwin, of the same city; others, with Dr. John Stanford, of New York; others, with Dr. Wm. Staughton, of Philadelphia; and others, with Dr. Jeremiah Chaplin, of Danvers, Mass. It is also certain that some enjoyed the instruction of the early presidents of Brown University, though not so far as appears in classes. Among those who studied with Dr. Stillman, were Benjamin Foster, D.D., a graduate of Yale College, and Lucius Bolles, D.D., and Stephen S. Nelson, graduates of Brown University. Jeremiah Chaplin, an accomplished classical scholar, resorted to Dr. Baldwin, who made no pretensions to a knowledge of Greek or Hebrew, for direction in his theological course. At one time (in 1811), Dr. Stanford had a class of eight students of divinity

¹ Sprague's *Annals of the American Bapt. Pulpit*, p. 49. It was called the "Religious Society," and appeared to have aided the Association in other benevolent work. Benedict's *Hist. of the Bapt. Denomination*, p. 708.

under his instruction. This however was in Providence, R. I., and some of them may possibly have been connected with the College. Dr. Staughton is said to have "exerted himself, without pecuniary emolument, to increase in his younger brethren their qualifications for the ministry." "Many were instructed by him; and once, it was understood, had been not only instructed, but even boarded and lodged by him gratuitously." While pastor of the small church in Danvers, Dr. Chaplin appears to have had under his care several students of theology a great part of the time. From these instances, to which others might certainly be added, it is safe to infer that many candidates for the ministry spent from six months to three years with some intelligent pastor, before entering fully upon their life work. Dr. Bolles spent three years with Dr. Stillman, uniting study with observation and labor in the social meetings. Others were satisfied with a briefer course of theological study; and many entered the sacred office without any special training for the same.

The foregoing paragraphs represent, in a general way, the course of study which was pursued by candidates for the ministry among Baptists, during the first forty years of our national existence. But before 1815 many persons in the denomination began to feel quite dissatisfied with the current method of theological study. Indeed, the formation of the Massachusetts Baptist Education Society in 1814, may be looked upon as an expression of this feeling; for the society was a distinct and emphatic assertion by its founders, that education is peculiarly useful to ministers of Christ, and that more assistance should be given to those who were seeking it. In 1812, two years previous to the origin of that society, the Princeton Theological Seminary had been opened, and in 1808, four years earlier than Princeton, the Andover Seminary had begun its work. These schools were already influential in 1815, and young men of Baptist faith were asking for similar facilities of study and instruction. Meanwhile, the foreign missionary enterprise had begun to enlarge the views and move the hearts of thousands in the churches, and the importance of good learning to those who should be sent into the foreign fields was clearly perceived. The long and painful struggle for the equality of all religions before the law was already finished in nearly all the States, and was manifestly approaching its end in Massachusetts. The leaders of Baptist thought were, therefore, in a certain sense, free for a new movement, and their attention was very naturally directed to the existing provisions for ministerial education. They saw, or thought

they saw, that better means for obtaining such education ought to be placed within the reach of devout young men, called of God to labor in the gospel. Simultaneously, almost, in the Southern, the Middle, and the Eastern States, prominent ministers and laymen took up the subject, and affirmed that something should be done for the better education of the rising ministry. It was a spontaneous movement. The time had come when a call for progress in Christian knowledge on the part of the ministry was heard by many at once, and it will be the object of the remainder of this paper to put on record the response which, from that time to the present, has been made by American Baptists to this call.

In 1817, a literary and theological institution was commenced at Waterville, Me., over which presided the Rev. Jeremiah Chaplin, who had been giving instruction for several years, in connection with his pastoral duties, to young men preparing for the ministry. He was "widely known and highly esteemed for his piety, learning, and sound judgment." Under his care the school flourished. But in 1820, a College charter was secured from the State, and, though the primary object of the founders was to provide for the churches a well instructed ministry, it was impossible, with the means at their disposal, to do the work of a College and of a theological seminary also, and, therefore, they wisely resolved to do the former.

In 1818, a theological institution was opened in Philadelphia, Pa., under the auspices of the Board of the Baptist General Convention, formed in 1814, and of the Baptist Education Society of the Middle States, formed in 1812. At the second meeting of the Convention, in 1817, Dr. Richard Furman forcibly urged "the importance of efforts for the suitable education of brethren called to the Ministry." and the following article was incorporated in the Constitution, namely: "That when competent and distinct funds shall have been received for the purpose, the Board from these, without resorting at all to the mission funds, shall proceed to institute a classical and theological seminary, for the purpose of aiding young men, who, in the judgment of the churches of which they are members, and of the Board, possess gifts and graces suited to the gospel ministry." A committee was also appointed to take the matter in charge, and this committee reported to the Board at its next meeting, May 1st, 1818, that "no adequate reason can be assigned for farther delay. The public are entitled to expect some vigorous attempt on the part of the Board. The Convention has left this business to their sacred charge. Numerous youth

are waiting to avail themselves of the privileges of a literary and theological institution, and the widening sphere of missionary effort already undertaken, renders an accession of godly and educated youth highly desirable." The subject was fully discussed, and the Baptist Education Society of Philadelphia renewed the offer of co-operation, which it had made to the Board in the preceding September, and indeed promised to support one of the professors needed, for one year at least. Dr. William Staughton and Rev. Irah Chase, were invited to take charge of the new Seminary, which was located in Philadelphia, and opened in the autumn of 1818. The number of students gradually increased from one or two, to more than twenty. "Most of them were, to a very considerable extent, sustained by the contributions which the Rev. Luther Rice obtained for this purpose." The first class, numbering five, finished its theological course on the 25th of April, 1821, and the second class, numbering eight, on the 25th of July, the same year. The institution was then transferred from Philadelphia to Washington, and became the theological department of the Columbian College. Both its professors were called to the College, and the young men who had not completed their studies in Philadelphia, entered such classes as they were prepared for, when the College was opened. But owing to the financial weakness of the College, and to the necessity of providing, in the first place, for the classical course, the theological department languished, and after a few years ceased to exist. Yet it must be conceded by every one who knows the history of the Theological Institution at Philadelphia, and of the Theological Department in Columbian College, that no small amount of good was accomplished by this early effort to furnish suitable instruction to candidates for the Christian ministry. More than twenty students were connected with the school in Philadelphia, and some of them were afterwards distinguished for their intelligence and enterprise. It will be enough to mention the names of Adam Wilson, Alvah Sabin, Samuel W. Lynd, Robert W. Cushman, Noah Davis, and James D. Knowles. Several of these went with their teachers to the College in Washington, and "contributed not a little to give it a desirable tone and character in the very outset."

On the 1st of May, 1820, the HAMILTON LITERARY AND THEOLOGICAL INSTITUTION was opened as a permanent school, under the patronage and control of the Baptist Education Society of the State of New York. This Society had been formed in Hamilton, on the 24th of September, 1818, and had been incorporated by the legislature on the

5th of March, 1819. The names of the founders were: Daniel Hascall, Nathaniel Kendrick, P. P. Roots, John Bostwick, Joel W. Clark, Robert Powell, Jonathan Olmsted, Samuel Payne, Samuel Osgood, Thomas Cox, Elisha Payne, Charles W. Hull, and Amos Kingsley. The Charter describes the society as "instituted for the purpose of educating pious young men to the gospel ministry," and, among other things, authorizes it to make such "by-laws, ordinances, and regulations for the appointment of officers, the government of the Seminary," etc., "as may seem proper." The Rev. Daniel Hascall was the first Professor, and was assisted by Zenas Morse. "In the fall following, Elder Nathaniel Kendrick, of Eaton, was employed to visit the school and lecture on moral philosophy and theology, three times a week. The first regular class in Divinity was organized under his instruction, in June, 1822." Jonathan Wade and Eugenio Kincaid were members of this class. "The earliest fruits of the Institution were thus consecrated to missions."

In 1829, the course of studies, literary and theological, was lengthened to four years, and in 1832, it was extended to six years, in addition to the studies of the preparatory department. For nearly twenty years the privileges of the school were restricted to candidates for the ministry. "But in 1839, the doors of the Institution were opened to students of good moral character not having the ministry in view." It was, however, provided, that "no change should be made in the course of instruction to favor such students, that they should in no case exceed the number of those preparing for the ministry, and that in no other way should the privileges of the latter be abridged by reason of this arrangement." The original purpose of the school was therefore kept steadily in mind, and the changes introduced were believed to be consistent with that purpose.

A charter of the Institution, under the title of MADISON UNIVERSITY, was obtained from the State in 1846, but not without some difficulty, and the creation of a new and distinct corporation, invested with college powers. An arrangement was thereupon made between the Board of the Education Society and that of the University, by which it was agreed that the University should always sustain a course of secular education, adapted to the proper training of the ministry, while the control of the theological course should be retained by the Society. Henceforth, there were, in a certain sense, two institutions, though closely united with each other.

Little more than a year had passed under the said organization when an attempt was made to remove the University from Hamilton to

Rochester. The arguments which were urged for and against removal need not be repeated, nor the successive stages of the somewhat ardent controversy described. It is sufficient to remark that many representative Baptists in different parts of the State favored the proposed change, that several members of the Faculty advocated it, and that not a few friends of the University in the Education Society deemed it very desirable. But, on the other hand, those who clung to the place selected by the fathers were resolute and active, and though for a time the project of removal appeared likely to succeed, it was at last defeated by an appeal to the courts. The decision, which fixed the University at Hamilton, was rendered on the 23d of April, 1850, and the controversy was at an end. As a result of that decision the Baptists of New York have the honor and privilege of supporting two colleges and two theological seminaries, instead of one; and this they will doubtless do with quiet liberality. Meanwhile, the result of this controversy teaches an important lesson, namely, that great care should be used in fixing upon the location for a seat of learning, supported by charity; for it is very difficult, if not impossible, to change the location of such a school when once established.

Thus far the institution at Hamilton had been sustained by contributions from the churches, through the Education Society. Dr. Kendrick, indeed, and with him others also, had no desire for an endowment, but preferred to let the school remain forever dependent on the good-will of the churches, expressed by annual gifts. And reasons of considerable force could certainly be urged in favor of this plan. But many had become at last dissatisfied with it, and convinced that a moderate endowment would add to the strength and usefulness of the University. As soon therefore as the removal controversy was brought to an end, the Board of the University reorganized, and the chairs of instruction vacated by retiring Professors filled with new men, attention was given to the work of endowing the institution, and at the close of one year, Aug. 20th, 1851, the subscription for the first endowment, amounting to \$69,847, was declared binding. On the 28th of May, 1853, Garrett N. Bleeker, of New York City, died, leaving \$15,000 to Madison University. In 1865, an endowment of \$56,000, on the "Colgate Plan," was collected, and later in the same year the Trevor Educational Fund of \$40,000 was secured. In 1866, the Colgate Presidential Fund of \$30,000 was added to the resources of the University, and the next year brought the Colgate Improvement Fund of \$11,000. The Semi-Centennial Fund, completed Aug. 4th, 1869, was \$135,000.

The usefulness of a school chiefly depends on the character of its teachers, and the theological department of Madison University has been favored with able and devout men for its teachers. Besides the two already named, Daniel Hascall, and Nathaniel Kendrick, thirteen others have been connected with its faculty for longer or shorter periods; namely, Seth S. Whitman, Barnás Sears, George W. Eaton, Thomas J. Conant, John S. Maginnis, Edmund Turney, Alexander M. Beebee, Ebenezer Dodge, Hezekiah Harvey, Albert N. Arnold, David Weston, William H. Maynard, and Sylvester Burnham.

The whole number of students connected at any time with this school has been about seven hundred. Most of these have left the school to become pastors in their own land, and, with few exceptions, they have proved themselves to be good ministers of Jesus Christ, "steadfast, immovable," and "always abounding in the work of the Lord." But no class of graduates from this seminary has been more honored by the Lord than those who have gone as missionaries to foreign lands. The names of Jonathan Wade, Eugenio Kincaid, Glover S. Comstock, Justus H. Vinton, William Dean, Lovell Ingalls, Elisha L. Abbott, James M. Haswell, and James R. Haswell, Miles Bronson, Edmund B. Cross, Norman Harris, Edward C. Lord, William Ward, Miles J. Knowlton, Knut Oscar Broady, and many others, adorn the catalogue of this theological institution.

Says Dr. George W. Eaton: "I count among the number [who had been students in Madison University] twenty-one presidents of chartered colleges and universities, eighty-eight professors of colleges, and principals of our higher academies and female seminaries, and sixty-three authors. The list includes only such as have published books of mature thought and permanent value, or have contributed elaborate articles, discussing in a thorough and scholarly manner, some theme of great importance and interest. There have been twenty editors of religious and secular journals. The institution has also had representatives in our State and National Councils, who proved themselves worthy of their high position."

NEWTON THEOLOGICAL INSTITUTION was opened on the 28th of November, 1825, and its charter was signed by the Governor of Massachusetts, on the 22d of February, 1826. The establishment of such a seminary is said to have been in contemplation many years before the first step in the enterprise was taken. But at a large meeting of Baptist ministers and laymen, from different parts of New England, held in Boston, on the 25th of May, 1825, it was resolved, after

free consultation, that the necessities of our denominations require the establishment of a theological institution in the vicinity of Boston ; and, as there was no other organization prepared to act in the matter, the Massachusetts Baptist Education Society was requested to take the initiative in founding such a seminary. In compliance with this request, the Executive Committee of that Society made arrangements for the proposed school, fixing upon Newton Centre as, on the whole, the best location for it. The Rev. Irah Chase, late professor in Columbian College, was selected for the work of instruction at the outset, and a careful prospectus of the course of studies to be pursued in the Seminary was published. This course was to occupy three years. It was adapted to graduates from College, presupposing a knowledge of the Latin and Greek languages ; but other young men, whose education would enable them to take with advantage the same course as graduates, and in the same class with them, were to be admitted also. This prospectus, defining the character and work of the school, was prepared without doubt by Professor Chase.

At the beginning of the second year, in the autumn of 1826, the Rev. Henry J. Ripley was associated with Prof. Chase in the work of instruction, and some of the Trustees expressed their belief that the seminary would never be large enough to need more than two professors. But it soon became evident that another professor was necessary, if the course of instruction proposed was to be properly sustained, and, therefore, in 1834 the Rev. James D. Knowles was added to the faculty. Two years later, Professor Barnas Sears entered upon his work in the seminary, and, Prof. Knowles dying in 1838, Prof. H. B. Hackett was called from Brown University to Newton, in 1839. Meanwhile a preparatory school was organized for the benefit of young men who could not take a collegiate course ; but this school was found to be a heavy burden upon the finances of the Institution, and was, therefore, after a few years, discontinued.

Although the Massachusetts Baptist Education Society took an active part in founding the school, it had no organic connection with the same when founded. The money with which the "Peck Estate" was bought, and the Mansion House adapted to its new use, was raised by subscription ; and when the charter of the Institution was accepted by the Trustees, whose names were inserted therein, they became responsible for its direction and support. Not long after the Institution began its work, a number of its friends united in a pledge to support one of its professors five years, by the annual payment of a given sum ; and for several years the Education Society contributed the salary, or

a part of the salary of the second professor. Somewhat later, a sinking fund of \$20,000 was subscribed, which, it was estimated, would support two professors twenty years. But the salaries of two other professors must also be paid, the buildings must be kept in repair, and the Library must be increased. Agents were therefore employed from time to time to lay the wants of the Institution before its friends, and solicit money for its support. For a considerable time the resources of the seminary did not increase with its increasing wants, and so by degrees a troublesome debt was contracted. Indeed, this debt became a portentous evil, threatening the existence of the school. Many of its Trustees became disheartened, and many of its other friends were unsatisfied with the method of supplying its treasury with funds. All were anxious to see the Institution endowed, though none understood how much was involved in that desire. Accordingly, in 1848, the Trustees undertook to raise \$30,000, but without success. In 1851, they asked for \$50,000, and again failed. But in 1852, they called for \$100,000, a sum which was thought sufficient to endow the school for an indefinite period, and with suitable effort it was obtained. This was invested as the first permanent fund. Of course it was insufficient to meet the reasonable wants of the seminary, but it was the beginning of a proper endowment, and really insured the life and usefulness of the Institution. But a further attempt in the same direction was seen to be advisable, and by a noble effort, \$200,000 was added to the permanent endowment of the seminary in 1869-70.

By the original charter of the Institution its Board of Trustees was a corporation, never to exceed twenty-five in number, and invested with power to perpetuate itself. This Board was certainly large enough to transact the business which came before it, and its members were always persons of high Christian character and intelligence. But after a quarter of a century a feeling seems to have sprung up in the minds of some, that a larger Board, selected in part by some other body, would bring the Institution nearer the hearts of the people. An amendment of the charter was therefore obtained in 1853, authorizing the Trustees, "if they think fit, to give the power of filling vacancies in their Board, to some other corporation, a body of persons besides themselves," and providing that "the number of Trustees shall hereafter never exceed forty-eight, nor be less than thirty-six." The Northern Baptist Education Society was accordingly invited to elect one half the Board of Trustees, and consented to do this. Twelve members of the Board are now elected every year, six by the Trustees themselves, and six by the Northern Baptist Educa-

tion Society, and their term of service expires at the end of four years.

More than seven hundred young men have been connected with the seminary as students, and more than three-fourths of them have been pastors of churches in their own land, doing their work in village or city, as the providence of God seemed to direct. Fifty-four of them have gone into foreign fields as missionaries of the cross. From the first, as in Hamilton, the school was pervaded by the spirit of missions. Samuel Taylor Jones, D. D., and Francis Mason, D. D., were among the first who resorted to Newton for theological study. Nor has there been any decrease of interest in missions during the last few years, but rather an increase.

About fifty-five students of Newton Theological Institution have been made presidents or professors either in colleges or theological seminaries, and the number of those who have taken rank as editors or authors has been considerable. It would be invidious to select names from a list so attractive, but there are few on the list who could not be mentioned with gratitude to God for their work.

The following are the names of the present Faculty at Newton, with the dates at which they entered upon their duties: Alvah Hovey, Professor, 1853, President, 1868; Heman Lincoln, 1868; Oakman S. Stearns, 1868; Ezra P. Gould, 1868; Samuel L. Caldwell, 1873.

In 1826, the NEW HAMPTON LITERARY AND THEOLOGICAL INSTITUTION was founded; and the next year, Dr. B. F. Farnsworth was made Principal and Professor of Theology, work in the Theological Department was commenced, and several students availed themselves of instruction in that department. Dr. Farnsworth remained with the Institution six years, but was succeeded, in 1833, by Dr. E. B. Smith, who continued at the head of the school until 1861, the year of his death. It was, however, too much for any man to be head of the whole school, and at the same time teacher of all the branches belonging to a good theological course, and, therefore, in 1838, Dr. J. Newton Brown was made Associate Professor of Theology. This office he filled until 1845, when Dr. James Upham became his successor. At the death of Dr. Smith, Dr. Upham became President of the school, then located in Fairfax, Vt., and continued to serve it in that capacity until 1866.

It was not expected by the guardians of the New Hampton Seminary that its Theological Professors would be supported by the tuition of students. Their salaries were to be drawn from the churches.

Many Baptist pastors in New Hampshire were deeply interested in the success of the Institution, and contributed each ten dollars a year in support of the Theological Department. Of course members of their churches followed their example and subscribed for a time quite liberally. This process was continued twenty years. But it required constant effort. The professors were under the necessity of preaching as frequently as possible, and also of making personal appeals to the churches for pecuniary assistance. Yet it was foreseen as early as 1836 that with all this effort the Theological Department must fail at last, unless a permanent fund could be secured. And something was accomplished in the way of raising such a fund. Meanwhile the State Convention was applied to for aid, and several annual appropriations were granted. But this action of the Convention was not satisfactory to all, and was therefore discontinued after a time. "Without special agency, debts would increase; the Board failed to find a special agent, and became embarrassed and discouraged." When, therefore, in the winter of 1852, "the brethren in Vermont proposed to erect suitable buildings at Fairfax, to raise an endowment of \$20,000, and to take the Institution, with its assets, and pay its liabilities," "the Trustees felt compelled to yield a reluctant consent, and the negotiations were subsequently completed."

In a statement presented to the New Hampshire Baptist State Convention in 1851, the Rev. Edmund Worth gives the following statistics. "Eleven young men prepared for the ministry under Professor Farnsworth. The whole number of theological students from 1833 to 1851 was one hundred and fifty-eight. Of these sixty-one were from New Hampshire, fifty from Massachusetts, seventeen from Vermont, sixteen from Maine, seven from New York, four from Connecticut, four from Canada East, and one from New Jersey. This includes nearly the whole number of theological students while the Institution remained in New Hampton." The writer has not been able to ascertain the number of theological students connected with the school since its removal to Vermont. But it would perhaps make the whole number upwards of two hundred. Most of them have become pastors in New England or in the West. Several of them have been editors or authors. Nearly all of them have rendered valuable service in some way to the cause of truth.

Reference has been made to the circumstance that WATERVILLE COLLEGE (now COLBY UNIVERSITY) began its work as a Literary and Theological Institution. After it had become a purely literary institution,

it was the prevailing opinion among the pastors and others (in Maine,) that there should be provision made for giving some theological instruction, to such as from age and other circumstances, were prohibited from taking a collegiate course, and yet were desirous of entering the ministry. In 1832, the subject was presented to the Convention in a series of resolutions, the substance of which was: "That the churches and the cause of Christ were suffering immensely for the want of ministers; that in the present routine of education, there was no fair prospect of a suitable supply during the present century; that a protracted education of seven or nine years, should be left for those who have the means at their own command; that some place, either at Waterville or elsewhere, should be designated for the gathering together of those to whom Jesus Christ may have appeared to make them his ministers and witnesses, and that some person or persons should be provided to take the superintendence of those who might assemble." The subject was referred to the Maine Branch of the Northern Baptist Education Society. "In 1838, it was reported to the Convention, that the contemplated theological school had been located at Thomaston, and already gone into operation, with Rev. Calvin Newton, who had previously been Professor in Waterville College, as Principal, and under the name of MAINE BAPTIST THEOLOGICAL INSTITUTION. The school became thoroughly organized, an additional Professor, Rev. James Upham, and a tutor were appointed, and the number of students who resorted to it for instruction, though not large, was respectable."¹ But it had no financial basis, and was felt to be unnecessary by many of the denomination in Maine. Hence, after a brief existence, it silently expired.

Having noticed the origin and history of the earliest Baptist schools of theology in the Northern States, it is desirable to speak of the same class of schools in the South. But for want of information the writer is unable to do this with equal fulness and particularity. It is only just for him to say, moreover, that he is indebted to Professor John A. Broadus, D. D., for a considerable part of the account which follows:

About the year 1826, the Baptist State Convention of South Carolina, established a theological school, afterwards called THE FURMAN THEOLOGICAL INSTITUTION; in 1829, GEORGETOWN COLLEGE, Ky., was founded; and in 1832, the VIRGINIA BAPTIST SEMINARY was opened at Richmond. These institutions were after the model of the Baptist

¹ The "Historical Discourse, before the Maine Baptist Missionary Convention," Jan. 16th, 1874, by Wm. H. Shailer, D.D.

and Independent schools in England, giving instruction in all branches of general education, and adding, for ministerial students, more or less theological instruction. At one time the Furman Theological Institution and the Virginia Baptist Seminary adopted the "Manual Labor" feature, and continued it for a number of years.

After various removals, The Furman Institution was converted, in 1851, into FURMAN UNIVERSITY, at Greenville, having a Theological Department. This department had a few theological students every year, until, in 1859, it was merged in the Southern Baptist Theological Seminary. After a period of twelve years from its origin, the Virginia Baptist Seminary was incorporated as RICHMOND COLLEGE. But, in order to this, it was compelled to abandon the element of theological instruction; for the Virginia legislature was at that time unwilling to incorporate a theological school of any kind, an unwillingness which sprang from an extreme antagonism to everything which even squinted at the union of Church and State. Since 1844, no formal theological instruction has been given in Virginia, except at the Richmond Institute for colored people.

WESTERN BAPTIST THEOLOGICAL INSTITUTE was chartered at Covington, Ky., Feb. 5th, 1840. In that place it was sustained thirteen years, having an efficient Faculty and a respectable number of students. The Board of Trustees was composed partly of Southern and partly of Northern Baptists, and the students were drawn from the South as well as from the North. It was a period of intense feeling on the subject of slavery, and it is by no means surprising that dissension appeared and the location of the school became unsatisfactory. Of the particular grounds and stages of the difficulty it is unnecessary to speak in this paper, but the result may be given in a word. In 1853, the funds and effects were divided by a compromise between the Northern and the Southern Trustees. One half went to the Northern Trustees, who were incorporated under the name of the FAIRMOUNT THEOLOGICAL SEMINARY and proceeded to erect buildings in the suburbs of Cincinnati. A school was organized and feebly sustained for a brief period, but the property which fell to the North was absorbed by building, etc., the Seminary languished, and nothing of it now remains. The other half of the funds and property was transferred to Georgetown, Ky., and amounts to about \$48,000. The Western Baptist Theological Institute, holding this property, is a corporation distinct from the Kentucky Baptist Education Society, which holds Georgetown College, yet many of the same men are members of both boards, and they may

be looked upon as working together for the same end. The course of instruction in the Institute is adapted to those who are concurrently pursuing a college course, and is limited to such branches as can be thus carried on. The President of the College, Dr. Basil Manly, Jr., and Rev. H. McDonald, Professor of Moral Philosophy, are Professors in the Theological Institute, and the number of students preparing for the ministry is sometimes twenty or more.

In like manner, MERCER UNIVERSITY in Georgia, (founded 1837), HOWARD COLLEGE in Alabama, (1843), BAYLOR UNIVERSITY in Texas, (1843), WILLIAM JEWELL COLLEGE in Missouri, (1849), MISSISSIPPI COLLEGE, (1850), BETHEL COLLEGE in Kentucky, (1856), WACO UNIVERSITY in Texas, (1861), and UNION UNIVERSITY in Tennessee, now extinct, have had theological departments, and in some of them there have been at times a considerable number of students, though the number has been usually small. In a few of them, at certain periods, the theological course has been taken up only after graduating as A. B.; but in most, the theological studies have been substituted for some parts of the regular college course. For instance, the Trustees of Bethel College established a Theological Department in 1858, and appointed Dr. W. W. Gardner, Professor of Systematic, Polemic, and Pastoral Theology, contemplating the appointment of three additional Professors as soon as certain means became available. Dr. Gardner taught the branches assigned him, with Homiletics, until 1868, when the college curriculum was changed into schools. Four schools were arranged for the theological department, and he was requested to give instruction, for the time being, in all the schools. From that time to the present he has given instruction, not only in Systematic, Polemic, and Pastoral Theology, but also in Old and New Testament History and Interpretation, Biblical Introduction, Homiletics, Church History, and Church Government. The young men devote three years to these branches, and the number of theological students has been from twenty to thirty-five, yearly. Again, William Jewell College was founded by the Baptists of Missouri as a "Theological and Literary Seminary." In 1869, the Theological Department of the College received a special endowment of \$40,000, and was organized as a school of the College, to be conducted with it, under the name of the Jeremiah Vardeman School of Theology in William Jewell College. The number of students for the ministry was 46 in 1870, 54 in 1871, 61 in 1872, 54 in 1873, and 49 in 1874-75. At the last annual commencement there were four graduates who had taken the full course.

Professor W. R. Rothwell, D. D., has charge of the Theological School.

In order to refer in a single paragraph to several Colleges of the South, whose work is partly theological, the date of their origin, as compared with certain schools at the North, has been disregarded, but the narrative can now follow the order of time without inconvenience.

The Rochester Theological Seminary was founded by the New York Baptist Union for Ministerial Education, on the 4th of November, 1850. Its course of instruction, to be completed in two years, was designed for graduates of college, having an elementary knowledge of the Hebrew language, and for others whose attainments would enable them to prosecute such a course successfully. Special instruction in Hebrew was given to those who applied for admission without any knowledge of that tongue. Moreover, candidates for the ministry, whose age and other circumstances made it expedient, were allowed, under the direction of the Faculty, to make a selection from the course of studies in the University and Theological Seminary, reciting with the regular classes. Two professors, namely, the Rev. John S. Maginnis, D. D., and the Rev. Thomas J. Conant, D. D., composed the Faculty, and were at the same time professors in the University of Rochester, the former, of Intellectual and Moral Philosophy, and the latter, of the Hebrew Language and Literature. They were both accomplished teachers, having been previously connected with the Hamilton Theological Institution.

After serving the Rochester Seminary two years, Dr. Maginnis died, October 15th, 1852. About the same time the Rev. V. R. Hotchkiss became connected with the school as Lecturer in Ecclesiastical History, and John H. Raymond, of the University, as Professor of Sacred Rhetoric. A German literary and theological department was also organized. One year later, the Rev. E. G. Robinson, D. D., was placed in the chair of Biblical and Pastoral Theology, and the Rev. V. R. Hotchkiss in the chair of Ecclesiastical History. The former discharged the duties of his office with eminent ability nineteen years, and then resigned to enter upon the presidency of Brown University. Upon the resignation of Dr. T. J. Conant, in 1857, Dr. Hotchkiss was transferred to the chair of Biblical Literature and Exegesis, and the Rev. G. W. Northrup placed in that of Ecclesiastical History. In 1861, the course of study and instruction was extended to three years, and the change proved entirely satisfactory to the officers, the students, and the friends of the Seminary. At the close of the Academic year,

1864-5, Dr. Hotchkiss, who had been connected with the seminary twelve years, resumed pastoral work in Buffalo, and Dr. A. C. Kendrick, of the University, was made Professor of Biblical Literature and Exegesis. In 1867, Dr. G. W. Northrup, after ten years' service as Professor of Ecclesiastical History, resigned his place in the Faculty, and removed to Chicago. Since that time the Rev. H. B. Hackett, D. D., has been made Professor of Biblical Literature and New Testament Exegesis,¹ the Rev. R. J. W. Buckland, D. D., Professor of Church History, and Evidences of Christianity, the Rev. George H. Whittemore, Acting Professor of the Hebrew Language and Literature, the Rev. A. H. Strong, D. D., President and Professor of Biblical Theology, in place of Dr. Robinson, and the Rev. William C. Wilkinson, D. D., Professor of Homiletics and Pastoral Theology.

From 1857 to the present time, Professor Augustus Rauschenbusch, D. D., has been at the head of the German department. During a period of fifteen years he was the only instructor who made use of the German language in his work. The school prospered under his tuition, increasing in numbers and in usefulness, until, in 1872, he was relieved of a part of his many duties, by the appointment of the Rev. Hermann Schäffer, Professor of Biblical Literature and Rhetoric.

About five hundred young men have studied theology in the Rochester Theological Seminary, though nearly one hundred of these have been Germans, and have pursued their studies in a separate school, making use of the German language. Yet some of them have taken a part, if not all of the regular course under the American Faculty. A few graduates from this seminary, and among them Dr. Ashmore, have engaged in missionary labor among the heathen, many have been favorably known as writers, presidents, or professors, and a still larger number have entered the pastoral office and served important churches in their own land. From the first, the Seminary has taken a high rank, and under its present Faculty it is sure to retain the position which it has always held.

For many years this school was wholly dependent for pecuniary support upon the New York Baptist Union for Ministerial Education, and the difficulties which it encountered were similar to those met by the institutions at Newton and Hamilton. But within the last few years large additions have been made to its resources. The amount of its invested funds on the 12th of May, 1873, was \$161,641.43; but

¹ After these lines were written on the 2d of November, 1875, Dr. Hackett died very suddenly, and his death is felt to be a great loss to the cause of Biblical learning, as well as to the Seminary and the denomination.

on the 11th of May, 1874, that amount had been increased to \$256,212.43, and the Board of Trustees could say: "It would be unnatural, under such circumstances, to repress a feeling of exultation as the struggles of past times thus fade away in the mercies of these golden years." By the present Centennial movement, this seminary is almost certain to receive a large increase to its funds; and though it has suffered a great loss by the recent death of Professor Horatio B. Hackett, D. D. LL. D., one of the greatest biblical scholars of this or of any age, an accomplished Faculty still remains, and the school has a bright prospect before it.

In 1855, a theological department was established in connection with the University, at Lewisburg, Pennsylvania. Rev. T. F. Curtis, D. D., was Professor of Theology, and did a good work here during ten years. We do not know the number of students who attended upon his instructions, but it was very respectable. In 1865, Dr. Curtis retired, and the department was considerably enlarged. Rev. George R. Bliss, D. D., was chosen Professor of Biblical Interpretation; Rev. Lucius E. Smith, Professor of Church History and Homiletics; Rev. Lemuel Moss, Professor of Biblical Theology. In 1868, upon the opening of the Crozer Theological Seminary, instruction in theology was discontinued at Lewisburg.

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY was opened at Greenville, S. C., in 1859, and owing to its peculiar character deserves special notice. The method of connecting theological studies with a college course had proved unsatisfactory to many in the South as well as in the North, and for ten or twelve years previous to 1854 there had been various private conversations among Southern brethren as to the establishment of a theological seminary for the whole South. These took form in Virginia in 1854, at the Southern Baptist Convention in Montgomery in 1855, in a special Convention for this purpose at Augusta, Ga., in 1856, and in another at Louisville, Ky., in 1857. In the committee appointed by the Louisville Convention, which determined to establish a general seminary, and in the Convention at Greenville, S. C., in 1858, which organized at that place the Southern Baptist Theological Seminary, it was decided to adopt what is familiarly known at the South as the "University system," so named from the University of Virginia, which has always pursued this system since its organization in 1825. The plan consists *in making all the studies of the course elective*. The whole range of subjects deemed proper to

be pursued in the Seminary is divided into a number of different "schools" and departments, and the student selects (with suitable aid from the professors) such of these as he is prepared for and desires to attend. He may thus make a course of one year, two, three, four, or more years according to circumstances. He is graduated separately in each "school," and those who have been graduated in all the schools of the course are declared "graduates in full."

The number of schools in the Southern Baptist Theological Seminary is eight: namely, I. Biblical Introduction; II. Old Testament Interpretation; III. New Testament Interpretation; IV. Systematic Theology; V. Polemical Theology and Apologetics; VI. Homiletics; VII. Ecclesiastical History; VIII. Church Government and Pastoral Duties. For three of these schools, namely, the II., III., and IV., two courses of instruction are provided, one for all who join the school, the instruction being adapted to those who know the English language only, and another for graduates from college, and those who know or learn some one language, or more than one, besides the English. Thus, in Old Testament Interpretation there is an English Class for all, and a Hebrew Class for such as wish to learn the language in which most of the Old Testament was given to mankind. So, too, in Systematic Theology there is an English Class for all students in this school, the instruction being brought within the reach of all who have a good English education, and a Latin Class, in which the *Institutio Theologiæ Elencticæ* of Francis Turretin is used as a text-book. None can complete the whole course in less than three sessions, or academic years, and many require four sessions.

"After an experiment of thirteen working years," writes Dr. J. A. Broadus, "the immediate friends of the Seminary consider that its plan has proved itself a decided success. They think it has several important advantages. One is, that the 'English' students are not marked off as a lower class, so as in any sense to humiliate or discourage them. Working together in most of the subjects studied, the college-bred and the 'English' students learn to appreciate and respect each other. Those who have had the best advantages see that brains and work will tell, notwithstanding inferior opportunities; while those who have not been to college see how others are aided by their general culture, and how a knowledge of the original languages of Scripture facilitates the understanding of the English version, so that, in many instances, they are induced to pursue classical studies.

"Besides, men who enter the ministry somewhat late in life, may select the studies they specially need or desire, including, for example, Greek, but not Hebrew. Pastors, also, who began the ministry without helps, and have come to feel their need of them, can leave their churches and families for a single session and make a course suited to their wants.

"Moreover, this plan of free choice extends the course upwards as well as down-

wards. The course in Hebrew and Greek can be made much more extensive than would be proper if all the students pursued the same course. When a student, though a college-graduate, shows no real aptitude or liking for Hebrew and Greek, he is allowed, or sometimes even advised, to abandon those subjects, and confine himself to the English studies. Thus, the rest of those who study the original are relieved of an incubus and can go farther, while he himself is only giving up studies which he would never prosecute with any profit.

"The obvious objection to this elective system is that students are encouraged by it to be content with a partial course instead of a full one. But it may be stated, on the other hand, that many are encouraged by it to take at least an English course, or part of one, who otherwise would make no systematic study of Theology at all, and that some of them develope scholarly tastes, and climb upwards.

"If it is objected that in Exegesis and dogmatics the professors will be greatly hindered by the presence of some who are ignorant of the learned languages, it is answered, from experience, that in the English Class (attended by all) he can easily enough adapt himself to those knowing English, (as he must do in Bible classes and in preaching), and reserve matters which absolutely require an understanding of learned terms to his Hebrew and Greek class, or to his class of Latin Theology."

Without discussing the merits of the University system, thus advocated by Dr. Broadus, the writer would venture to suggest that a system which is best in certain circumstances may not be best in all. In the present case, something at least would depend on the number of "English" students as compared with the number of college-bred students, or better, on the number of those who ought to limit themselves to the English course, as compared with those who ought also to study the Scriptures in the original. In some of the best Theological Seminaries at the North, "English" students are admitted to the regular course in Biblical Theology, Church History, Church Polity, Homiletics, and Pastoral Duties, besides receiving lessons in the interpretation of the English Scriptures.

The Southern Baptist Theological Seminary has been ably conducted from the first. According to the earliest catalogue, (1859-60), the members of its Faculty were James P. Boyce, D. D., John A. Broadus, D. D., Basil Manly, D. D., and Wm. Williams, D. D. Since that time Dr. Manly has become the President of Georgetown College, Ky., while C. H. Toy, D. D. and W. H. Whitsitt, D. D., have been added to the Faculty of the Seminary. The whole number of students that have been connected with this school has not been ascertained; but the names of twenty-six are given in the first catalogue, and the names of sixty-six in the last. If the average number during its thirteen sessions has been at least fifty-five, and the average period of study two years, about three hundred and sixty have enjoyed the advantages of this excellent Seminary.

During the late calamitous war the Seminary was compelled to suspend its work, and nearly all its funds were lost. It has, therefore, been deemed necessary to seek for it a suitable endowment, and, in order to secure this important end, arrangements have been made to transfer the school to Louisville, Ky. Wherever located, it cannot fail of success under the direction of its present Faculty; and if it secures the proposed endowment of \$500,000, which it deserves in view of its past history, and which the Southern Baptists are making noble efforts to raise, it will prove an inestimable blessing to them and to the world.

A Theological Department was commenced in SHURTLEFF COLLEGE, Illinois, by the appointment of Rev. Edward C. Mitchell, D. D., to the chair of Biblical Studies and Sacred Rhetoric, in the autumn of 1863. The department was fully organized in 1864 by the election of Rev. R. E. Pattison, D. D., to the chair of Systematic Theology and History of Doctrines, Rev. J. Bulkley, D. D., to the chair of Church History and Church Polity, and Rev. D. Read, LL. D., President of the College, to the chair of Evidences of Christianity and Pastoral Theology. In the year 1869, Dr. Pattison resigned; and in the year 1870, Professor Mitchell. Hence the Department was partially suspended until the following year, when the Rev. N. M. Wood, D. D., was made Professor of Systematic Theology and History of Doctrines, and the Rev. James M. Stifler, Professor of Biblical Literature and Interpretation. Dr. Wood closed his labors in 1874, and Professor Stifler in 1875. The present Theological Faculty consists of Rev. A. A. Kendrick, D. D., President of the College, and Acting Professor of Systematic Theology, Rev. J. Bulkley, D. D., Professor of Church History and Church Polity, and Professor J. C. C. Clarke, Instructor in Hebrew. Two chairs in this Department are endowed. The whole number of students who have been connected with this Department, is eighty. Of these thirty-one have graduated from the three years' course, and forty-nine have taken a partial course, more or less thorough and extensive. The school is believed to have rendered valuable service, though in a quiet manner, to the cause of ministerial education.

The BAPTIST UNION THEOLOGICAL SEMINARY at Chicago entered upon its work, fully organized, Oct. 2d, 1867. But the Baptist Theological Union, by which it was founded, was incorporated under a general law, Aug. 22d, 1863, and chartered by the Legislature of Illi-

nois, Feb. 16th, 1865. Its object was to found, endow, support, and direct an institution for theological instruction, and thus promote the cause of ministerial education. Under its patronage Rev. Nathaniel Colver, D. D., gave instruction to a few students in 1865. The next year he was assisted by Professor J. C. C. Clark in teaching about a dozen young men in the University of Chicago. In September, 1866, Rev. G. W. Northrup, D. D., was elected Professor of Theology; and in November of the same year, Rev. J. B. Jackson was chosen Professor of Ecclesiastical History. They were to commence their labors the next year. In September, 1867, Rev. G. W. Warren was appointed to the chair of Hebrew and Exegesis. The Seminary opened therefore with three professors, and during the year there were twenty theological students. In 1869, Rev. Albert N. Arnold, D. D. was made Professor of Biblical Literature and Exegesis, (Professor Warren having closed his connection with the Seminary), and Rev. William Hague, D. D., Professor of Homiletics and Pastoral Duties. Professor Jackson resigned the chair of Ecclesiastical History, Sept. 8th, 1870, and soon after Dr. Hague was compelled by the sickness of his wife to remove to the East. On the 16th of Sept., 1870, Rev. Edward C. Mitchell, D. D., was elected to the chair of Old Testament Literature and Exegesis, and Rev. Robt E. Pattison, D. D. was invited to give instruction in the Seminary. In 1873, a Scandinavian Department was commenced for the special benefit of candidates for the ministry among the Swedes, and since that time has been in successful operation under Rev. J. A. Edgren, a faithful and accomplished teacher. The Faculty of the school now includes five professors, besides the head of the Scandinavian department.

The Seminary building was completed July 1st, 1869, at a cost of \$60,000. In 1869-70, the Library of the late Dr. Hengstenberg, of Berlin, Prussia, was purchased by friends of the Theological Seminary and University, and, at a later period, the Library of the late Dr. G. B. Ide, of Springfield, Mass. The estimated value of all the property belonging to the institution is \$225,000, and the amount of endowment is \$135,000. The number of students connected with the Seminary from the beginning has been about 170. This however is an approximate statement. The exact number could only be ascertained by preparing an alphabetical catalogue from the yearly catalogues of the school. The above statement assumes that the average amount of time spent by students in the Seminary has been two years; if they have spent less time than this, the number of students has been more than 170; if they have spent more, the number of students has been

less than 170. Some graduates of this school are already doing good service in the foreign field, and many have won an honorable rank among the earnest and successful workers at home.

THE CROZER THEOLOGICAL SEMINARY, at Upland, Pennsylvania, was opened on Friday, October 2d, 1868, and has been in operation more than seven years. Founded by the wise liberality of a well-known family, it began its work with the resources and facilities which are generally obtained by great effort after long delay. It was, therefore, able to offer its students from the first such advantages as are commonly offered by institutions of considerable age. Like Paul, it was "born free." With a good location and a commodious public building, with houses for professors and funds to meet all reasonable expenditures, it entered upon a career of usefulness which may be expected to continue as long as there are Christian churches in our land.

The Bucknell Library connected with this Seminary is one of great excellence and value; the books composing it have been selected with unusual care, and the building in which they are placed is not only new and elegant, but also fire-proof and convenient. This library is peculiarly rich in standard ecclesiastical works as well as in rare volumes pertaining to the early history of Baptists. It was the aim of Professor Howard Osgood, by whom most of the books were selected, to place in this Library the sources of knowledge, and thus make it in the highest degree valuable to Christian scholars.

The full course of study is adapted to graduates from College, and embraces three years; but there is also a partial course, embracing not less than two years, and consisting of selections from the full course. To this any man who is qualified to enter upon Theological studies with reference to the ministry, may be admitted. The whole number of students educated in this Seminary is not far from one hundred and thirty, and a large part of that number must be now engaged as pastors in the work of the ministry.

From the opening of the school, Henry G. Weston, D.D., has been President and Professor of Preaching and Pastoral Duties, and Geo. D. B. Pepper, D.D., Professor of Christian Theology. Howard Osgood, D.D., was Professor of Church History and Hebrew, about six years; and Lemuel Moss, D.D., Professor of New Testament Interpretation, two years. The Faculty is now composed of four Professors, viz: Drs. H. G. Weston, G. D. B. Pepper, G. R. Bliss and J. C. Long.

From a rough estimate it appears that not less than four thousand

students have been connected, for a longer or a shorter period, with these schools; the estimate may be too low, but it can hardly be too high. Yet, looking at all the schools and at the whole period of their service, it is impossible to make even a rough estimate of the number of students who have taken a full course, as compared with those who have taken a partial course. This only can be said, that of late the full course is taken by a much larger proportion of those who enter a Theological Seminary than in former years. And it may be said that three years has been fixed upon with much unanimity as the shortest time which ought to be given to a Theological course by graduates from College. For a long time the Newton Theological Institution was the only one that made its regular course embrace a period of three years; but all the principal schools have now fallen into line, and there is no probability of any immediate change. The Seminaries at Newton, Rochester, Greenville, Chicago, Upland, and Hamilton, to say nothing of the departments connected with two or three colleges, are agreed on this point.

It would be interesting to know how many of the four thousand students of Theology in the schools named in this paper, are still numbered among the living; how many are engaged in active service as ministers; how many are at work as missionaries in the foreign or the home field; how many have been counted successful, whether as evangelists or as pastors; how many have rendered important service as teachers, editors, or authors; how long was the average time of public service reached by those who have gone to their reward; and how large a percentage of the whole number educated has proved unfit for the ministry; but the writer has not been able to obtain data which would justify even a conjectural statement. For such a statement the facts preserved in well-constructed triennial catalogues are indispensable; and all the schools named appear to have looked upon such catalogues as a superfluous luxury.

Speaking in general terms, it may be said that schools of Theology began to be founded by the American Baptists about the middle of the first century of the republic; that for twenty-five years they were sustained by irregular contributions from individuals, churches, or education societies, without any permanent funds; and that in the last twenty-five years gratifying progress has been made towards endowing several of them. It may also be said that some mistakes have been made by the friends of theological education, especially in establishing or attempting to establish Seminaries where there was no sufficient call for them, or where there was no good reason to believe that they would be liberally sustained. In many instances the money and

strength consumed in keeping a feeble school alive, for a limited period, might have been more wisely expended in building a neighboring Seminary. For a good Theological School cannot be maintained without able teachers and large expenditure of money. Great care should therefore be used in fixing upon the location for such a school. There is reason to hope that past mistakes, as well as successes, will teach the leaders of our people wisdom in this matter, and that several schools, now partially endowed, will be placed, before the close of the present year, on secure foundations and furnished with facilities for greatly increased usefulness.

But it should not be forgotten that these schools may become a pride to their friends while they are ceasing to be a blessing to the churches. Only so long as they are controlled by men of God who are reverent, prayerful, self-denying, and humble, as well as studious, learned, and apt to teach, will their influence be great for the truth. Should they fall into the hands of brilliant, but speculative men, who distrust the authors of the Scriptures, their influence will be deplorable. But we are persuaded that the grace of God will avert from us such an evil, and render our theological schools in time to come fountains of Biblical knowledge and Christian power.

V.

IN HOME MISSIONS.

By REV. JUSTIN A. SMITH, D. D.

V.

IN HOME MISSIONS.

IN reviewing the history of American Baptist Home Missions, we shall find it convenient to observe the following analysis of the general subject: I. Volunteer Home Missions. II. Organized Home Missions. III. The Later History.

I. VOLUNTEER HOME MISSIONS.

The true history of our denominational work in this sphere antedates by many years even the very earliest forms of missionary organization in this country. Such missions had their real origin, not in any concealed measures for the occupancy of selected fields, nor even in any express mutual understanding as to the need and hopefulness of such enterprises. They were the spontaneous suggestion of earnest minds, deeply touched by what appeared, as the "laborers," few, feeble and scattered, "lifted up their eyes, and looking upon the fields," saw how "white" they were "unto the harvest;" or rather, perhaps, as they saw what fallow fields, prepared by providences, ordered in the interests of evangelism, lay ready, first for the seed and then for the sickle.

Amidst what circumstances of peculiar difficulty and trial, including even "persecution for righteousness' sake," the early ministry of the American Baptists did their work, is noticed elsewhere in this volume. It is pertinent to the present topic to mention simply those incidents of such service which could not fail to present themselves in a country whose inhabited portions, at first thinly sprinkled along the seaboard, spread westward and northward and southward only as, in stern battle with the savage wilderness, civilization and culture fought their way on toward the destined empire. It is the characteristic feature of all home evangelism upon this continent, that from the first it has struggled to keep pace with this extending material development, and has claimed

for Christ and his truth the territory thus won from original barbarism. Nor, it should be remarked, are the first traces of such evangelism always seen in any formal ministry of the word, or even any organized local church. Often the altar earliest reared in the heart of some deep wilderness was the altar of the Christian family, and there are recorded instances where for years the only church within hundreds of miles of their own poor dwelling, accessible to some group of faithful disciples, was "the church in their house."

An example may be given as illustrative of the general fact. In June, 1773, two families emigrated from some point not mentioned in the record which we follow,¹ to a spot in Western New York, located on what was called Butternut Creek, near the head of the Susquehanna River. The nearest English settlement was at Niagara, in Upper Canada, more than two hundred miles away; no white settler was nearer than sixteen miles. From all church associations they were separated by a distance greater than one-half the present width of the great State of New York. "Immediately after their arrival in this inhospitable wild," we are told, they "commenced the worship of God in their families, and on the Lord's Day, by singing, exhortation, and prayer." The two men who thus led their household flocks so far across the frontiers of civilization were Ebenezer Knapp and Increase Thursten. In somewhat less than a year a blessing came to these God-fearing families. A daughter of Mr. Knapp, with her husband, Benjamin Lull, Jr., "were brought into the liberty of the gospel." Then, shortly after, seven more families moved into the place and brought new faces and voices to the praying circle; an event almost immediately signalized by the conversion of two other persons, one of them the wife of Mr. Thursten. The war, which began so soon after their remote settlement was planted, for awhile broke it up, but upon the restoration of peace the same families returned, and in 1793, twenty years after their original removal to the place, a church was constituted.

Instances of this kind—and they might be recorded in hundreds, if not in thousands, if the entire history of the settlement of this great country were accessible—should by no means be left unchronicled in a history of American Baptist Home Missions. Building far wiser than they knew, those humble, faithful disciples, setting the altar of prayer by the hearth-stone of their plain frontier homes, and sweetening the harsh echoes of the wilderness with their morning and evening

¹ *History of the New York State Convention*, by John Peck and John Lawton, p. 9.

song of Christian praise, studying together the inspired page and "exhorting one another," "praying always with all prayer,"—these were the true pioneer missionaries on this continent. Many a redeemed spirit now in heaven owes eternal indebtedness to such instrumentalities as these, and many a church, fruitful during long years of change-ful history, and flourishing and fruitful still, had its germ in the Christian household, planted thus amidst wilderness glooms and terrors.

It was partly to find these scattered flocks, and partly to preach the gospel to men still unconverted, living on or near the frontier, that those zealous ministers of the Baptist faith, "whose praise is in all the churches," undertook their volunteer home mission work. Whether sent by associations, as will be hereafter recorded, or going entirely of themselves, they were all the same volunteers. An instance may be given in the person of Dr. Joseph Bellamy, pastor at Bethlehem, Conn., where he was ordained in 1740. "Taking care," it is said of him, "that his own pulpit should be vacant as little as possible, he devoted a considerable portion of his time, for several years, to itinerating in different parts of Connecticut and the neighboring colonies, preaching the gospel daily, and often repeatedly in a day, multitudes flocking to hear the word, and crowding to his lodgings for private instruction." This was in the time of the great revival which over-spread New England in the year 1740-42; yet, though the circumstances were exceptional, the instance was, according to a general rule, equally illustrated in many similar cases.

Of another of these men, Rev. Ashbel Hosmer,¹ whose ministry was chiefly spent in the State of New York, we find this recorded: "Great and unwearied had been his labors for the promotion of the cause of truth; traveling night and day, in heat and cold, snow and rain, through dismal fields and unbeaten roads, oftentimes hungry, wet, and cold, without any prospect of pecuniary reward. He came early to this then infant country, and labored much with the two or three ministers who came just before him, to propagate the gospel among the new settlers."²

Turning Southward we find other examples to a like effect. One of the earlier ministers in Virginia was Rev. William Fristoe, born in Stafford County, in that State, in 1742. Converted when at about the age of twenty-one years, he almost immediately began to preach, and until his death, at the age of eighty-six, was the apostle of the grace of

¹ Born in Hartford, Conn., 1758; died at Hamilton, N. Y., 1812.

² History, New York State Convention, p. 178.

God to a very wide region. Many a flock in the wilderness was gathered and fed by him. One of these, for some years in the earlier part of his ministry, he visited each month, traveling for the purpose a distance of seventy miles from his own place of residence. Another, at the distance of fifty miles, was with similar regularity supplied by him. His own language at this time was, "Neither winter's frost nor summer's heat is to be dreaded; the frown of men and the rage of devils must be borne, when the object is the winning a bride for, and the espousing of souls to, Christ."¹ We are told that "although he was poor, and had an expensive family dependent on him for support, he still gave himself to this great work. He has been known, on returning from a tour of preaching, to work for several days, and most of the night by fire-light, in mauling rails and preparing his ground for receiving the crop."²

Like labors in a like spirit went forward in other of the Southern States; Richard Furman, Abraham Marshall, Edmund Botsford, Oliver Hart and others, in South Carolina and Georgia, Shubael Stearns and Daniel Marshall in North Carolina, are among the names which belong to that history of evangelism in these States, which antedates all forms of organized home missions. The record of their labors is all too scanty, while the occasional glimpses we have of their methods of work make us regret the more that some skillful and true hand has not preserved for us a more complete chronicle of that period in American history, so abounding in the sort of heroism that thinks, never of itself, always of the things to be achieved. One of these glimpses is furnished by an anonymous correspondent of "Rippon's Register," in a letter bearing date Aug. 24th, 1790.

"In several counties of North Carolina," he says, "I have preached to very numerous assemblies. At a 'big meeting,' as they call a communion, or when a stranger of any note visits them, it is seldom the place of worship will contain half the congregation. If they have timely notice, hundreds think nothing of a distance of ten or twenty miles to meeting. Every one has a horse, yes, even our poorest people have a horse to ride, and hence, when you arrive at the place appointed, you will see more horses tied all about the roads than can be seen at a fair in England, my native country. A stage, also, is erected, which you stand on to preach, and sometimes to two or three thousand hearers. I have preached, as was supposed, to four or five thousand.

"The meeting continues two or three days. There are frequently ten or a dozen ministers present, most of whom pray, preach, or exhort, as they find freedom. After the public service, those who live near the place of meeting, whether members or not, ask every person who comes from a distance to go home with them; and

¹ Virginia Baptist Ministers, by James B. Taylor, p. 70.

² Ibid., p. 71.

generally, the greater the number who accept the invitation, the better they are pleased, especially if a minister can be prevailed upon to be one of the guests. When you come to the house they entertain you with the best they have, both horses and men, and as soon as you have all dined, to preaching, praying, exhortation, etc. Near midnight you retire to rest; by sunrise in the morning to prayers; then breakfast, and to public worship again, but not before your company is requested for the next night, if the meeting continues. This is the common practice in Georgia, South and North Carolina, and in Virginia, in what we call the back parts of the country. To a great many of these meetings I have been, and sometimes have seen a great deal of religion, and enjoyed the most solemn pleasures and comfortable opportunities I have ever had."

There are those yet living to whom descriptions like this will come as reminders of things witnessed and enjoyed by themselves, in the years far past; while in some portions of this vast country, with its ever-opening fields, like scenes, perhaps in miniature, perhaps on a somewhat corresponding scale, are still not uncommon. These are the dramatic passages in our home mission history. They show that the chronicle, if fully written, would embrace far other things, than simply names and statistics, the records and resolutions of societies and associations, the list of baptisms, of churches, and of meeting-houses. It would tell of many a wilderness and solitary place made glad by the advent of those coming with good tidings and publishing peace; and would reveal amidst the rude surroundings of frontier homes and sanctuaries, what is most beautiful in hospitality, most heroic in self-sacrifice, most apostolical and primitive in love for the truth and zeal for souls.

What has been so far said upon the subject of volunteer home missionary service becomes even more emphatically true as we turn westward. Nearly one hundred years have now passed away, since emigration from the more eastern States began to seek the vast regions west of the lakes, and more especially the valley of the Mississippi. We must not take space to describe the country as these first settlers found it, nor for even the most hasty picture of the tedious and laborious journey, hither, or the hardships incident to the first years of sojourn. These things have been many times told, and need not be here repeated. It is pertinent to the present point, however, to say that even in this far away wilderness, home missionaries were at work, converts made, and churches organized many years anterior to any kind of missionary organizations, whether east or west.

We may, perhaps, with propriety, select Illinois as an illustration of the general fact as respects the point now considered. The first gospel sermon preached in what is now the State of Illinois, is believed to have been by Rev. James Smith, who came upon the ground in

1787. The earliest fruit of his ministry was a man whose personal career and character afford signal examples, both of what was needed and what was done, in the work of volunteer missions. We speak of James Lemen, a native of Virginia, and one of the pioneer settlers in Illinois. He chose for his home a place named New Design, about thirty miles south of what is now Collinsville. Of Scotch-Irish descent, educated in the strict faith and practice of the Scottish Presbyterians, he was a man seriously inclined, even while as yet not a Christian. Some years elapsed after his settlement in the Illinois home, before any religious privileges could be enjoyed. In the absence of these, we are told that "he, in conjunction with a few others, seriously inclined like himself, used to assemble once a week, on the Sabbath, to read the Scriptures, a published sermon or two, and sing, going through the forms of public worship, with the exception of prayer, for which no one of their number felt qualified." There was home missionary work of a very peculiar kind. In 1794, Mr. Lemen was baptized by Rev. Josiah Dodge, then visiting the country on a species of missionary tour. This is believed to have been the first administration of the ordinance within what is now the State of Illinois. A few years subsequent to his baptism, Mr. Lemen became a preacher. Of his sons after him, five became also ministers of the gospel, and to his and their labors the cause of religion in Southern and Central Illinois was probably more indebted during the earlier years of the State, than to any other later number of men. They lived upon their farms, and associated ministerial labor with the cultivation of the soil. Depending chiefly upon the latter for the support of their families, their missionary service was mostly a volunteer one, prompted by what they saw of the wide destitutions around them, and by the loving zeal with which their hearts were aflame.

Among the missionary pioneers in what was then the "far west," the name of John M. Peck must, however, fill always the chief place. Although much of his service was performed under the auspices of some society—at first the Baptist Missionary Society of Massachusetts, later of the Home Mission Society,—still his work was so much wider and more enterprising than could be indicated within the limits of any commission, that appropriate mention of him may be made in this place. Endowed with singular versatility of mind, a man of extraordinary energy, boldness, and breadth of views, he made himself felt in every department of Christian, educational, and social enterprise throughout the whole West. He shared largely, even in the political controversies of his time. This positive temperament gave him strong

convictions upon all subjects that came within his view, while his zealous spirit and ready utterance made it inevitable that of what he thought upon these subjects, let their character be what it might, the world would surely be apprized. His missionary tours ranged over a very wide region ; through the paper which he in due time founded, "The Baptist Pioneer," he became the denominational leader in the Mississippi Valley, in all departments of denominational enterprise. Very early he saw the need sure to arise for a ministry for the West, educated on Western ground, and was one of the first to move in the establishments of schools to that end.

A characteristic incident is related of him in this connection. One day a young Presbyterian minister, Rev. John M. Ellis, a graduate of the Andover Theological Seminary, and who had then recently come into Illinois, was riding on horseback, in "the Sangamon country," as the central portion of the State was then called. As he was making his way over the lonely prairies, interspersed here and there with patches of "timber," he came to a small clearing in the midst of hazels and black-jacks, and was arrested in his progress by the sound of an axe. Observing the woodman near by, he called to him, with the question,

"What are you doing here, stranger?"

"I am building a theological seminary," was the reply.

"What, in these barrens?"

"Yes, I am planting the seed."

The woodman was John M. Peck, and the "seed" he planted sprang and grew as the Rock Spring Seminary, transplanted, subsequently, to Alton, and is now flourishing and fruitful as Shurtleff College. But Mr. Peck was planting seed for even more than he himself knew: for the thoughts suggested by this interview grew in the mind of Mr. Ellis himself, and resulted in the foundation of Illinois College, at Jacksonville. Intimately associated with Mr. Peck—first in Missouri, afterwards in Illinois,—was Rev. James E. Welch, in many respects a man like-minded: also Rev. Jeremiah Vardeman, under whose ministry Mr. Welch was converted, and whose name in Kentucky, Ohio, Missouri, and Illinois, is intimately associated with all that was most promising in work and organization, while as yet the wilderness had not become the fruitful field.

Earlier, perhaps, than even those just named upon the field of the Mississippi Valley, was Elder John Clark, a native of Ireland, in early life a sailor, after his conversion and entrance upon the ministry, for many years a Methodist; he was a preacher along the course of the

great river, before even the present century began, in every sense a pioneer and a volunteer. From St. Louis southward as far as Baton Rouge he ranged, often on foot, sometimes in a canoe on the river, filling preaching appointments with almost unfailing regularity. These missionary journeys are said to have sometimes extended a distance of twelve hundred miles.

Mr. Clark became a Baptist in a somewhat slow process of conviction, as the result of faithful study of the Bible. Another Methodist minister, Mr. Talbot, became also a Baptist at the same time, and these two, feeling it their duty to observe the ordinance according to the scriptural rule, after preaching and relating their Christian experience at a meeting they were jointly holding, somewhere in Monroe County, Illinois, went down, together, into a small stream near by, called Fountain Creek, and there each immersed the other. Mr. Clark died in St. Louis County, Missouri, in 1833, at the age of seventy-five years. While our Home Mission Society, therefore, was still in the first or second year of its beginning, this heroic volunteer was already ending his life and his work.

Not unlike what we have recorded in other instances, was the beginning of home missions, in what is now the state of Michigan. As early as 1818, a Baptist family, that of Mr. Orison Allen, had made their home in the then wilderness, at Pontiac. In 1824, Elkanah Comstock came upon the ground as a missionary of the New York State Convention. In 1826, the church at Detroit was organized, owing its existence instrumentally to the volunteer service of Henry Davis, subsequently its pastor, but then a student at Hamilton. In 1829, came Thomas W. Merrill, a man of singular enterprise in missionary service, and of excellent foresight, as regards future needs and resources. To him was due the earliest measures of the denomination there in behalf of education. By these and by others like-minded, Baptist evangelism pushed its way into the forests of Michigan, guided by the echoes of the settler's axe, and the smoke of his lonely fire.

II. ORGANIZED HOME MISSIONS.

Until about the commencement of the present century, the only organization among the Baptists of this country, having a view even incidentally to the work of missions, was that of the district associations. Not many even of these had as yet been formed, while of those few a considerably less number ventured upon missionary undertakings at all extensively. Four of these, however, may be mentioned as conspicuous for their zeal in this work: the Philadelphia, the

Boston, the Shaftsbury Association in Vermont, and the Otsego in New York.

The Shaftsbury Association, formed in 1780, at first comprehended in its field so much of Vermont west of the Green Mountains as had been settled, and the greater portion of North-eastern New York, with a section of Massachusetts. Its own territory was almost entirely missionary ground, and its few ministers and churches found themselves at once summoned to a care for "the regions beyond." Northward to the Canada line, southward into Massachusetts, westward as far as the settlements in that direction had as yet been planted, lay its field and its work. It was in caring for this extensive territory that some of the more active ministers of the Association were trained for the yet more extended home missionary service upon which they in due time entered. Of these, especial mention may be made of Caleb Blood and Joseph Cornell. Details cannot of course be here given. As examples, however, we may briefly notice two missionary journeys undertaken by them, the one under appointment by the Shaftsbury Association, the other under that of the Massachusetts Domestic Missionary Society.

Mr. Blood, his traveling expenses being borne by the Association, but otherwise at his own charges, set forth upon his tour, August 24, 1802. He was absent three months, preaching, it is said, "about as many sermons as he was absent days." Traveling through the central portions of New York, he continued westward to a point about one hundred miles beyond the Genesee River. Then he turned northward and crossed the Niagara River into Upper Canada. Descending that river to its confluence with Lake Ontario, he passed the head of the lake and pressed on for some distance toward the interior of the Province. Thence he returned homeward, filling as he went the appointments made on his journey out. Mr. Blood was a man of heroic build, in every respect, dauntless in facing the wilderness, with its perplexities, toils, and perils; equally at home on the frontier and in the city; and, in his grave yet affable bearing, winning alike the rude and the cultured. The missionary journey we have described, a sample of many performed by him, though perhaps not so extended, was one to tax fully the endurance and resources of even such a one as he; but it remained long a memory and a rejoicing in the region traversed by him, kindling light in many a dark place and cheering many a lonely spirit.

Joseph Cornell, a man like-minded with Caleb Blood, while a member of Shaftsbury Association, took his appointment as missionary,

at the time to which we now refer, from the Massachusetts Domestic Missionary Society—an organization to be noticed further on. In December of the same year as Mr. Blood's visit to Western New York, Mr. Cornell undertook a similar service. Commencing near the source of Black River, in Central New York, he passed northward to the St. Lawrence, crossed that river, and spent some weeks in Upper Canada. On his return he traveled the State of New York in its entire breadth near the centre. This tour occupied some six months, in which time he traversed a thousand miles, preaching in forty-six townships. In forty-one of these he found entire destitution of ministerial service, of any denomination whatever, and thirteen of them no minister of the gospel had ever before entered. At one time, in passing over a distance of six hundred miles, he did not meet a single minister. That, however, the Lord's work did not wholly fail even in these destitute regions, he found, when a message came to him from a place fifty miles away, requesting him to visit it and to administer baptism to thirty or forty persons converted in a recent revival. In Canada, he found Christian disciples who had not heard a sermon in fourteen years, and many families wholly destitute of a Bible. An affecting case is mentioned by him in his journal, of such a family, where was a lad nearly fourteen years of age who did not even know what a Bible was. As their visitor read portions of the holy word, the household sat with the tears upon their cheeks, while the father exclaimed: "If I had that little book and could read it, I would give all I have in the world!"

These instances are given as illustrations of a general fact which cannot be here followed further into detail. Until, soon after the opening of the present century, organizations of a distinctively home missionary character began to be formed. Whatever in such service was more than the unprompted enterprise of individuals, was found in the association, or perhaps occasionally in churches acting in their church capacity. Thus, it stands upon record that the first Baptist church planted south of Pennsylvania, that of Charleston, S. C., constituted in 1683, originated with the First Baptist Church in Boston. Through the agency of the Philadelphia Association churches were planted in Virginia and the Carolinas; or, if planted by other means, were fostered and guided during the perilous period of their infancy. The Otsego Association, occupying a wide territory in Central New York, was not only the mother of associations in that state, but made its places of annual gathering missionary rallying-points for the whole region extending from the Hudson to the Genesee. It was in these ways that the fire of home mission zeal kindled and spread; thus, too, were the

Baptists of America in some degree prepared for that which was to be one of their grandest enterprises, the cultivation of their own home field, continental in extent, with needs and claims ever growing, with promise ever brightening.

It is a fact which may be thought to have some special significance, just now, that the very first organization in this country, distinctively missionary in character, of which any record is preserved, was of women; and characteristically, women of Boston. In the year 1800, two years before the Massachusetts Domestic Missionary Society, the BOSTON FEMALE SOCIETY FOR MISSIONARY PURPOSES was formed. It was composed, at first, of fourteen members only, part Baptist, part Congregationalist. In its first year, it raised *one hundred and fifty dollars* for home missions. One part of the machinery of this society seems to have been the organization of "Female Mite and Cent Societies" in different parts of the State. As a glimpse of the times then passing, we may copy here a letter from ladies in Jay, Orleans County, Vermont, addressed to these Societies, and sent by the hands of Rev. John Ide, missionary of the parent Society in Boston.

"We reside," says the letter, "in our smoky log cottages, surrounded on all sides by an almost impenetrable wilderness, where, until within a few months, the blessed name of Jesus was never proclaimed, nor the celestial sound of the gospel ever heard. We know but little of the great and momentous transactions which are transpiring in the more populous and refined parts of our country, but we have precious and immortal souls, which we trust have been recently redeemed by the blood of the Lamb. Our hearts were sensibly affected, when we learned by Elder Ide that our female friends in various parts of our land were contributing of their substance to send the glad tidings of salvation into our needy and dark settlements."

The MASSACHUSETTS DOMESTIC MISSIONARY SOCIETY was organized in 1802. Upon its first list of officers we find these names; Dr. Baldwin, President; Dr. Sharp, Secretary; Heman Lincoln, Treasurer. Upon its Board of Directors appear the names of Bolles, Gano, Benedict, Loring, Lincoln, and others. Its field embraced Massachusetts, Maine, Western and Southern New York, Pennsylvania, Virginia, Missouri, Illinois, Ohio, and Lower Canada. Its instructions to its missionaries were to "fix on some important places to which they should direct particular attention, and from which they might make excursions as often as practicable." It also proposed to supply churches with pastors or preachers for portions of the year. Itineracy, also, of the kind indicated in the case of Mr. Cornell, was a part of its work. Its managers announce that there are to be no limits to their exertions, "except the boundaries of the great and extensive country in which it

is their happiness to lead." Among the missionaries employed by this society, may be named, John M. Peck, John Ide, James E. Welch, Edward Davenport, Edward Oviatt, Amos Chase, Thomas Baker, Asa Averill, Emory Osgood, Jesse Coburn, Joseph Cornell, Lemuel Covell, Nathaniel Kendrick.

Next to the two societies already mentioned, the honor of leading the way in distinctively home missionary organization belongs to that which was formed in Central and Western New York in 1807, under the name of the LAKE MISSIONARY SOCIETY. It was on the 27th of August in the year just named, that a company of brethren met at a private house in Pompey, Onondaga County, "to consider the propriety of forming a society for the promotion of the missionary enterprise in the destitute regions around." The society was accordingly constituted, with Ashbel Hosmer, as President; Peter P. Roots, Vice President; Elisha Payne, Secretary; and Jonathan Olmsted, Treasurer. The payment of one dollar constituted an annual member, twenty persons present made themselves annual members thus, and the society accordingly began its career with twenty dollars in the treasury. It was called The Lake Missionary Society, for the reason that its sphere of operations was to be those portions of the great State which lie contiguous to the lakes. Its first missionary was Rev. Salmon Morton, to whom was paid a salary of four dollars per week. In 1809, at the second annual meeting, the name of the society was changed to "The Hamilton Missionary Society." At this meeting the amount of money reported by the treasurer was one hundred and seventy dollars. Six years later, the salary of missionaries was increased from four to five dollars per week, and at that time, 1815, the society found itself able to sustain in the course of the year the amount of forty weeks' labor.

In the year 1825, an important step forward was taken. Three years previously, the BAPTIST MISSIONARY CONVENTION OF THE STATE OF NEW YORK had been formed. To have two organizations to a like end in the same state was plainly undesirable; hence the "Hamilton Missionary Society" in 1825 was united with the Convention. From that date onward, the progress in missionary enterprise and endeavor, with corresponding results, was so rapid that in some ten years, the Convention found itself able to raise the annual sum of over seventeen thousand dollars, while its missions were found, not only in New York, but in New Jersey, in Pennsylvania, in Ohio and Michigan, and in Canada. In 1836, the amount of missionary labor reported for the previous year equalled in the aggregate that of one man for fifty years, while in addition to providing for the cost of this, the Convention

had paid into the treasury of the American Baptist Home Mission Society, constituted four years before, the sum of ten thousand dollars.

At the time when the New York State Convention assumed its final form, important movements in like directions would seem to have been taking place in other States. One such State Convention, that of Georgia, had already been formed, in 1820. In 1822, the same year with that of New York, the General Association of Virginia was organized, and farther south, that of Alabama in the same year. Two Conventions, those of Maine and Massachusetts, date from the year next following, 1823. In 1824, were formed the New Hampshire, the Vermont, the Rhode Island, and the Connecticut. In the same year, was organized the Cincinnati Missionary Society, out of which grew, in 1826, the Ohio State Convention. In the last named year, the Pennsylvania State Convention began its career. Thus, within a period of six years, we find home missionary organizations of the kind described springing into existence in twelve different States. Considering the comparatively difficult intercommunication among the States at that time, these several movements may probably be regarded as in a very large degree self-originating, and so indicative of a general and spontaneous awakening of home missionary zeal. It should be added, that at the time of the organization of the American Baptist Home Mission Society, State Conventions existed in these other States named: New Jersey, organized 1830; North Carolina, 1830; South Carolina, not far from the same date; Kentucky and Louisiana, 1832.¹

The facts so far detailed will indicate to the reader, we think, that the time had now come when a more general, a more consentaneous and a more effective organization in home missions could hardly fail of occurrence. Each of the distinct missionary bodies so far described, even those most mature in their organization, and most enterprising in their undertakings, could embrace after all but a limited district, while the missionary service performed, would, though gratifying in its results, nevertheless, as a yet more marked effect, reveal to intelligent observers the vastness and neediness of the wide fields yet unattempted. There is reason to believe that the idea of a national society for the prosecution of national home missions, was working at that time in many minds; in one such, however, it had become a mature conviction, like what men feel when addressed in a providential call.

Jonathan Going was the eldest son of Jonathan and Sarah H.

¹ The dates given in the text are taken from the Report of the Executive Committee of the American Baptist Home Mission Society, read at the first Anniversary of the Society, May 8th, 1833, by Rev. Jonathan Going, Corresponding Secretary.

Going, and was born in Reading, Windsor County, Vermont, March 7th, 1786. Educated at Brown University, he had been converted while a student in his Freshman year, uniting with the First Baptist Church in Providence, then under the pastoral care of Rev. Stephen Gano. His first settlement, as pastor, was with the Baptist Church in Cavendish, Vermont. In 1815, he was called to Worcester, Mass., and there, while building up the Baptist interest in that city, from a handful to a large congregation, linked himself actively with the movements in general Christian enterprise going on around him. The first Sunday School in Worcester County was that which he caused to be organized in his own church; he was an energetic and influential member of the Massachusetts Missionary Convention; he was among those to whom the Newton Theological Institution was, in its early years, most indebted; he held office as a trustee of both Brown University and Amherst College; the enterprise of foreign missions engaged his especial sympathy to such an extent indeed, that only domestic hindrances presented his offering of himself, personally, to that service. In place of this, he became one of the most active promoters of that cause, in the churches at home, organizing church missionary societies, and making his influence especially felt in the formation and earlier operations of the Triennial Convention. To Jonathan Going, the Baptists of America are instrumentally indebted for that national organization in home missions, which began its work as the scattering of a few handfuls of "corn on the tops of the mountains," yet whose fruit now "shakes like Lebanon."

In 1831, Mr. Going, in company with Dr. Bolles, of Boston, visited the West, especially with a view to study its condition and needs, with reference to a general organization in home missions. The Ohio State Convention met at Lancaster, May 25th, of that year. Mr. Going was present at this meeting, and there assisted in the organization of an Education Society for the State, and in founding Granville Literary and Theological Institute, afterward Granville College, and now Denison University; then continued his journey as far west as Missouri, availing himself of all practicable means of information, as to the religious condition of the region traversed. Some of the results of that survey were given by him in the first report of the Executive Committee of the Home Mission Society, soon after formed. Of the country in general, the report says, alluding to efforts made by the Committee to secure needed information as to "the field to be cultivated, the instruments for doing the work, and the pecuniary means necessary for its accomplishment:"

"This survey has disclosed a wide and fearful moral destitution, which calls loudly on all sections of the Christian community to immediately and liberally aid in efforts for its supply. To furnish a population of thirteen millions with religious instruction, there are only about eleven thousand ministers of all denominations. Our population is also augmenting in an unprecedented degree by natural increase, and by emigration from the Eastern States, and especially from Europe, so that one thousand souls are daily added, while the character of the large part of such additions is such as to increase the ratio of destitution faster than that of population. But a large deduction from this number of ministers must be made for those which are heretical, or incompetent, or chiefly engaged in secular business. These amount in the aggregate to several thousands. These facts evince an alarming want of Christian instruction; and though the Committee do not believe that the United States are more destitute than any other Christian country, as has been sometimes alleged, they do apprehend danger to the free institutions of the country, in consequence of the deficiency of moral and religious instruction, while they lament that so many of God's people are destitute of the bread of life, and that multitudes of others do not enjoy the preaching of the gospel, which God has made ordinarily necessary to their salvation."

With reference to the Baptist denomination the report supplies some statistics interesting in this connection. The whole number of churches in the several States and territories, with Canada, Nova Scotia, New Brunswick, and the island of Jamaica, is given as 5,512; ministers, 3,153; associations, 311; of communicants, 409,658. These summaries, however, include the Seventh-Day Baptists and the Six-Principle Baptists. Leaving out the numbers assigned to these, we find the whole number of communicants to be 403,263; of churches, 5,457; of associations, 309. Of the churches given, omitting those of the two denominations just named, 2,446 are reported as without pastors, the whole ministry of this denomination numbering 3,109. To these should be added 646 licentiates. Upon the territory then especially regarded as home missionary ground, it appears that there were in Michigan (which was still a territory) only seventeen churches, eleven ministers, and one association, with an aggregate membership of 667; in Indiana, 299 churches, 152 ministers, twenty-one associations, membership, 11,334; in Ohio, 280 churches, 142 ministers, twenty-one associations, membership, 10,493; in Illinois, 161 churches, 107 ministers, sixteen associations, membership, 4,622; in Missouri, 146 churches, 86 ministers, membership, 4,922; in the territory of Arkansas, seventeen churches, with no ministers reported, one association, and a membership of 181; in Louisiana, sixteen churches, twelve ministers, one association, membership, 728; in Mississippi, 84 churches, 34 ministers, three associations, 3,199 in the membership.

It seems to have been the purpose of the tabular statement we fol-

low, to give the Baptist strength in the new world, or upon the North American continent, with the adjacent islands. Deducting the number reported for Canada, Nova Scotia, New Brunswick, and the island of Jamaica, we have for the field proper of the American Baptist Home Mission Society this result: communicants, 385,259, ministers, 3,024, churches, 5,321, associations, 302.

Some comparisons are instituted as to the ratio of ministerial supply in different parts of the country. In this respect the report states, "The destitution in the Western section is seventeen per cent. greater than in the Eastern, so far as members are concerned," making the Allegheny Mountains the line of division between East and West. "But it should be further considered that in the North and East the ministers are generally supported by the churches, and give their time to their official work, while in the South, to a considerable extent, and in the West generally, the ministers support themselves by some secular business. The real difference in the amount, efficiency, and usefulness of ministerial labor in these different parts of the country, is, of consequence, still greater than the figures indicate." Resting the estimate upon this basis, it is concluded that the difference in ministerial supply is very nearly as follows: "The churches in New England and New York six-eighths of the time; the Middle States, except New York, three-eighths; the Western States, one-eighth." The report adds: "If this last item seem incredible, the Committee allege in its support the statement of Rev. John M. Peck, of Illinois, who was raised in the East, and has resided fifteen years in the West, and who appears to have availed himself of the best means of ascertaining the moral condition of the country, that all the ministerial labor performed in the Baptist churches in the Valley of the Mississippi, is probably not more than equivalent to that of two hundred pastors in the Eastern States."

It was in view of facts and considerations such as the above that the movement for a national home mission society was inaugurated. Upon the return of Mr. Going and Dr. Bolles from the West, a meeting of the Massachusetts Domestic Missionary Society was held in Boston, in the month of November, 1831. At this meeting it was resolved that measures be taken to arouse the Baptist community throughout the United States to systematic and vigorous efforts in the cause of domestic missions; that a general home mission society ought to be formed: that in the judgment of the meeting Mr. Going should relinquish his pastoral charge at Worcester, with a view to enter that service. Mr. Going, in company with Drs. Sharp and Bolles, under instructions

from the Massachusetts Society, visited New York and Philadelphia in the interests of the proposed effort, holding conferences with leading ministers and laymen, and in the former city with the New York Missionary Board. With a view to further the enterprise, a Provisional Committee was appointed in New York, with instructions to draft a constitution for the proposed society and to take such other preliminary steps as might be necessary. Of this Committee, Mr. Going acted as Secretary, William Colgate as Treasurer, and Rev. William R. Williams as Recording Secretary. The Committee in due time issued a circular, containing the constitution which had been proposed, and calling a meeting for the purpose of organizing a home mission society; the meeting to occur in New York, April 27, 1832.

At the date named the Baptist Triennial Convention, being then in session, adjourned to make room for the proposed convention in behalf of home missions. Of this convention, Hon. Thomas Stocks was chosen President; Rev. Nathaniel Kendrick, Secretary; and Rev. William R. Williams, Recording Secretary. The constitution drafted by the Provisional Committee was presented, and, after some discussion and amendment, was adopted. The Society took the name of the AMERICAN BAPTIST HOME MISSION SOCIETY, with Heman Lincoln as President; William Colgate, Treasurer; Jonathan Going, Corresponding Secretary; and William R. Williams, Recording Secretary. Twenty-eight Vice Presidents were also chosen, representing the several states of the Union, and a board of fifty Directors. Upon the list of Directors we find the name of Drs. Chaplin, Sharp, Wayland, N. Kendrick, Brantly, Alva Woods, Bolles, with Rev. Messrs. I. McCoy, Hubbell Loomis, Jesse Mercer, Basil Manly, A. Maclay, B. T. Welch, Aaron Leland, O. C. Comstock, Elon Galusha, Andrew Broaddus, Irah Chase, John M. Peck, Solomon Peck, and others. An Executive Committee was also chosen, upon which occur the names of Messrs. S. H. Cone, A. Maclay, C. G. Sommers, Duncan Dunbar, and others, including also the Secretary and Treasurer of the Society. The head-quarters of the Society were fixed at New York, and have so remained. The Executive Committee at a meeting held May 18th, 1832, adopted the following resolution:

Resolved, That in view of the wants of our country, and the consequent duties of our denomination, and in the fear of God, and in dependence upon his aid, this committee will endeavor to raise during this year, at least the sum of ten thousand dollars, to be expended in domestic missions.

The sum actually raised did not reach the amount proposed, but still

was highly encouraging as a beginning. The Treasurer reports, of receipts in this first year, \$6,586.73. With this amount of means the Committee had found themselves able to place under appointment eighty-nine missionaries, in nineteen states, territories, and provinces, including two collecting agents and seven missionary agents. Grants of aid had also been made to five churches. The report says: "The labors of most of them are rather those of the sower than of the reaper, and we must wait for the early and the latter rain, before we witness the joy of harvest. Still we have not been left without tokens of the divine approbation of our measures, in such degrees of success as give pleasing promise of future prosperity. Several churches have been gathered, and many feeble ones have been strengthened and encouraged; a goodly number of sinners have been hopefully converted, and some hundreds baptized; while thousands of God's people, who are famishing, have been fed with the bread of life, and multitudes have heard the gospel of salvation, who were otherwise destitute of it."

We must give, here, a few figures going to show the progress made during the earlier years of the Society. Those of the first year have already been furnished. In the second year, the receipts rose to \$11,480, 61, and the number of missionaries to 91. Arrangements had been made for reports from the several state conventions, and the number of missionaries sustained by these bodies being added to that of the Society, brought the whole number of ministers engaged in home missionary work throughout the whole country, as thus ascertained, to 354. In the third year, the receipts were \$11,446, 85; the missionaries 96. For this year and the two following we find no reports from state conventions. In the fourth year, receipts stood at \$16,910, 85; missionaries, 114. In the fifth year, receipts to \$13,680, 40; missionaries, 122, who reported 873 baptisms under their labors during the year. Sixth year, receipts \$17,232, 18; missionaries, 116, baptized 1421. The state conventions, which at this time had been brought into somewhat loose auxiliary relations with the Society, reported for this year, of receipts \$16,540, 10, and missionaries, 317. In the seventh year the receipts of the Society were \$18,720, 84; missionaries, 121, laboring in 27 different states and territories; thus reporting for the year, 1,058 baptisms. In the eighth year, the receipts were \$18,320, 33, missionaries 93, in 18 different states, baptisms 761. The auxiliaries reported for this year \$33,133, 10, with 246 missionaries.

At the fourth annual meeting the constitution was altered, so as to allow the appointment of a second Corresponding Secretary, in order that the Society might be represented at conventions, associations, and

other denominational gatherings by such an officer, without prejudice to the work in the rooms. With this authorization, Rev. Luther Crawford was chosen to act in association with Dr. Going. Near the beginning of October, 1837, Dr. Going having been invited to become President of the Literary and Theological Institute at Granville, Ohio, and judging it to be his duty to accept, resigned the corresponding secretaryship of the Society. Mr. Crawford served as sole Secretary until his death, which ensued within two years subsequent to the date just given. Upon this event, at the annual meeting in 1839, Rev. Henry Jackson was chosen to the office, but his state of health not permitting him to finally accept, Rev. Benjamin M. Hill, of Troy, N. Y., was in 1840, elected Corresponding Secretary.

Dr. Hill continued in office until 1862, a period of twenty-two years. The progress made during this period in the work of the Society will be best indicated by the following statistical statement, By the year 1849, receipts at the treasury, independently of auxiliaries, had advanced to some \$29,000. In that year, the number of missionaries and agents was 134; baptisms reported 774. In 1852, the receipts stood at \$39,885.36, missionaries 149, baptisms 1,187. During the year, forty-six churches had been organized in connection with missionary labor, twenty-seven ministers ordained, and eleven houses of worship erected. This year closed the second decade of the Society's history. The growth of the denomination within the period may be seen by comparing the statement made in the first report of the Society with the figures given by Dr. Hill, in his report for 1852. At this latter date the communicants in Baptist churches of the United States numbered 719,290, the churches 8,872, ministers 6,612; the number of communicants and of churches having nearly doubled within the twenty years, while the number of ministers had more than doubled.

In 1854, the receipts had advanced to the sum of \$62,730.26. This was the highest amount reached during the administration of Dr. Hill. A highly important question often under consideration was, how to bring the interests of home missions before the churches with such effect as to command resources adequate to the rapidly growing work. With a view, if possible, to meet this difficulty, Rev. J. R. Stone was, in the year 1852-3, chosen Assistant Corresponding Secretary, his special duties being to edit the *Home Mission Record*, a society paper whose publication had been entered upon two years previously; to assist in correspondence; and to make collections in New York City and the vicinity. After some three years' residence, in 1855, Dr.

Stone having declined a re-election, Rev. E. T. Hiscox was chosen in his place, with the title of Financial Secretary. Two years later, Dr. Hiscox retiring from the service, Dr. N. Colver, then of Cincinnati, was appointed Associate Corresponding Secretary, with a view to connect the administration more closely with the Western field. Dr. Colver declining the service, Dr. D. B. Cheney, then of Philadelphia, was invited to a secretaryship in association with Dr. Hill. He, also, declined, and Dr. Hill held the office alone, until his resignation in 1862.

Of the more important measures looking toward enlargement of the work, during Dr. Hill's administration, we may mention the adoption of the Grand Ligne Mission, in Canada. This mission had its origin in a revival of religion, in Switzerland, in the year 1830. Among those whose zeal in Christian work received in that way a new impulse, was Rev. Mr. Olivier, and others who became associated with him in the founding of a mission in Canada. Madame Feller, from Geneva, joined this company, and "in the garret of a small house, divided into two apartments, they began a children's school by day and an adult school by night, teaching the things of religion in the school and in visits from house to house." Conversions followed, and consequent upon these, persecutions. The missionaries, however, persevered; money was collected and mission premises secured, including a large edifice for school-room, boarding-house, domiciles for the missionaries, and conveniences generally for the work of instruction. In 1850, the missionaries at Grand Ligne having been "gradually led by the prayerful study of God's word to embrace views of faith and practice which accorded with those of Baptists of the United States, applied" to the Home Mission Board "for sympathy and aid." The ministers of the mission, five in number, were made missionaries of the Society, viz., Rev. Messrs. C. H. O. Cote, Louis Roussy, Narcisse Cyr, Leon Normandeau, Toussaint Riendeau. The relation so formed existed for a period of ten years, but in 1860 was dissolved, its continuance being deemed inexpedient.

It was also under Mr. Hill's administration that the Church Edifice Fund, one of the most important of the secondary enterprises undertaken by the Society, had its origin. The Executive Committee having been authorized, in 1854, to so interpret the second article of the constitution, as to include within their sphere of work the raising and appropriation of funds for the building of meeting-houses, proceeded to take measures to that end. The appropriations so made seem to have been in the form both of donations and of loans, the loan-

system now in operation not having been at that time exclusively adopted. The Fund reported for the year 1855 the sum of \$5,867,83, besides which "appropriations to the amount of \$14,035" were "made in the form of loans and donations payable after being collected." In 1856, the report states that there was, in the treasury belonging to this department, the sum of \$4,763, exclusive of what had been disbursed as donations. This had been applied to its purpose in the form of loans. Rev. Sidney Dyer was, in the year just named, appointed agent for this fund, and under his labors it received material additions. The money raised and reported to the Treasury was in many cases in aid of particular churches, and went to them directly as gifts. The whole amount so reported had reached, by the year 1866, when the present system was adopted, the sum of \$72,005,13; of which, however, only about \$30,000 stood as a permanent Church Edifice Fund.

An important event in American Baptist Home Missions occurred in the year 1845. The history of the agitation upon the subject of slavery, with the steadily extending alienation of the two great sections of the Union, culminating at last in civil war, need not be given here, even in outline. The Home Mission Society, as we have already seen, was an organization for the whole country, and its sphere of operations for some thirteen years embraced the South equally with the North and West. The same questions, however, touching the institution of slavery and complicity in what so many regarded as the evil and the wrong of it, which produced at length a final rupture in the Triennial Convention, wrought a similar result in the Home Mission Society. Upon the adoption of resolutions in that body disapproving all missionary appointments in the South that could be interpreted as involving such complicity, the Southern brethren declined further co-operation; and upon the organization of the SOUTHERN BAPTIST CONVENTION, in 1845, a department of Home Missions was included in the scheme of its work. This department has been, during the thirty years which have since elapsed, regarded by Southern Baptists with a favor perhaps fully equal to that shown to their foreign work, and has contributed very largely to the growth of the denomination and the interests generally of evangelical religion throughout the Southern States, not only among the whites, but also among both the black and the red races. The thirtieth annual report of the Home Mission Board of the Convention, at the anniversary of 1875, says:

"New and inviting fields for missionary enterprise have opened on every hand,

from Maryland to Texas, and from Florida to the Pacific coast. The Indians west of Arkansas and south of Kansas have responded to the invitations of the Man of Peace; and thriving under the benign influences of Christianity, have impressed their western neighbors, of the wild tribes, with the value of a Christian faith; and even among these not a few are knocking at the door of mercy, and demanding that the Man, Christ Jesus, shall be made known to their people, also, that with others they may rejoice in the earnest of that inheritance which is incorruptible and that fadeth not away. For the last thirty years your Board has sent forth the ambassadors of Christ on their holy embassies into every portion of the land, proclaiming the salvation of God to thousands not otherwise brought within the sphere of Christian influence. Christian churches have been organized, the institutions of God's house have been established to feed the flock of Christ. Should this report close the record of such labors under the direction of your Board, already are to be found, in almost every district of these Southern States, monuments more durable than brass, of the fidelity and fervent zeal of the men of God, who have successfully hazarded all for Christ, and upon whose labors rests the seal of the divine approval."

This report was read to the Convention by Rev. M. T. Sumner, D. D., who for sixteen years had served the body as Corresponding Secretary of its Home Mission Board. Declining a re-election, he at this time retired from that post of service with assurance of cordial appreciation on the part of his brethren. This report showed that during the thirty years of its history this Board had granted 1775 commissions, raised and disbursed in its work \$925,255,71, with this money had supplied with a ministry 4,650 churches and stations, at which there had been in connection with the labor of the missionaries, 34,979 baptisms; of churches organized there had been 308; of meeting-houses built, 197.

Returning, now, to the history of that Society whose records we here mainly follow, we should be glad, if space would permit, to include some adequate sketch of those incidents and conditions of its work which might serve as illustrative both of that work and its results. One circumstance in this connection at least, must be briefly touched—the spirit of opposition to almost all forms of Christian enterprise which the missionaries of the Society encountered upon the field of their principal service, the great West. Not only did this spirit show itself in opposing what were termed "The Benevolent Efforts of the Age," but also in denunciations of a salaried ministry in any sense of the phrase. An important and influential movement toward the correction of this widely prevalent and mischievous tendency was the holding of a convention of Western Baptists at Cincinnati, beginning its services, Nov. 6th, 1833. It was a meeting in the interest of both home and foreign missions; was largely attended, alike from the East and from the West; and produced a marked effect. Some months

later, Rev. John M. Peck, wrote to the Secretary at New York ; " The cause of missions is evidently gaining ground. The doings at the Cincinnati meetings are operating with tremendous power throughout the West."

The correspondence of laborers in the West, both missionaries of the Home Mission Society and those connected with other organizations, makes frequent mention of the appointees here alluded to. Thus Rev. Lewis Morgan, one of the most efficient and useful of the early Baptist ministers of Indiana, writes as follows under date of Nov. 25th, 1833, to the Secretary of the American Sunday School Union, while temporarily in the service of that body : " When I commenced work about nineteen months past in this state, I was received as a hireling in disguise, or at best as the dupe of a party, particularly amongst the Baptist denomination, with but few exceptions. The whole of the benevolent institutions were considered to be a plan of speculation, and only intended to answer the purpose of individuals or designing men, and were to end in the subversion of our civil and religious liberties." While much was done through large and influential gatherings, like the one at Cincinnati, to correct these errors, more still, probably, was effected by steady effort on the part of the missionaries themselves, with the unanswerable testimony of their character and work. An example of this is afforded in a passage in the first Quarterly Paper of the Society, bearing date February, 1838. We copy as follows :

" Madison is a flourishing town of Indiana, on the banks of the beautiful Ohio, and is destined to become a place of no inferior commercial importance. One year ago in November last, by our advice, brother Reuben Morey went there, found a small Baptist church divided into three fragments, the Mission, the Anti-mission, and the Campbellite Baptists. With our promise of help, he preached for them three months, when, on account of their dissensions, he announced his intention of leaving them. Contrary to expectation, all parties were anxious for his continuance, and so far laid aside their differences as to join in his support. This was the state of the church, and of course to all foreign operations it was no better than twice dead and plucked up by the roots. They applied to the Home Mission Society, for \$150 which was granted, they adding \$250 to it. * * * During the year now past, they have raised by a society amongst themselves \$70 for their State Convention, or General Association of Indiana, \$81 for the Burman Bible, and seven dollars at the monthly concert, by collections in the church during the sermon of the General Association, \$40 dollars for the cause in Indiana, and \$40 for foreign missions, of which we will suppose that one quarter was contributed by the church, that is \$20 : by collection of brother (Alfred) Bennett for foreign missions, \$20 :—in all \$198 for objects without themselves."

Of more spiritual results, the pastor notes the baptism of seventeen,

and the accession of nineteen by letter. "There has been," he adds, "we hope, a gradual and constant increase of union and brotherly love among the members, and an increasing disposition to come up to every good work." Without doubt, a complete record would include hundreds of cases similar to the one here described.

Among those whose names should have special mention in this connection is Rev. Thomas Powell, who for more than thirty years, as it is believed, represented the Society in most varied and efficient service, alike as missionary and agent, chiefly in Illinois, though to some extent also in Iowa. He came to Illinois in 1836, Dr. Going being still, at that time, Secretary of the Society. There is perhaps no important point in all Northern Illinois which has not either been the scene of his formal labors, or directly or indirectly felt his influence. That mother of associations—the Illinois River—counting as her children the Ottawa, the Rock River, the East Illinois River, and the McLean, was organized under his leadership. Of churches planted through his labors, we may mention: Granville, Mount Palatine, La Salle, Ottawa, Lamoille, Tiskilwa, Paw Paw Grove, Harding, Fremont, La Marsh, Mount Pleasant, Dixon, Rock Island. At the time when he began his work, there being only two ministers in the entire distance from Long Grove, now Bristol, in the Northern part of the State, to Springfield, at the centre, he was called for to hold protracted meetings in all directions, and responded, so far as duty to his own church at Vermillionville would permit. These meetings were signally blessed, resulting in the organization of churches at such points as we have named above, and in giving powerful impulses to the work at such other points as Chicago, Canton, Springfield, and others. An incident at one of the meetings, held at Washington, in Tazwell County, we must be allowed to give in Mr. Powell's own words:

"One Pedobaptist brother there was so deeply agitated by seeing his wife baptized as to *insist*, about midnight of the same day, on being also baptized. I accordingly called the little church together, and they voted him into their fellowship unanimously, and I baptized him the same hour of the night. It was one of the most delightful seasons I ever enjoyed or witnessed, in the darkness and stillness of the occasion, while the gleaming lanterns threw light over the waters, to pray, and sing, and baptize that good brother in the Lord. He, literally, 'went on his way rejoicing.'"

An example of the indirect result of labor such as we are describing, at special points, is shown in the fact that from Granville, where Mr. Powell organized one of the first of his many churches, a number of members in due time removed to Oregon, and were there organized into a church at Clatrop Plains, near the mouth of the Columbia

River. This is believed to have been the first Baptist church planted on the Pacific coast. Other indirect results are seen in the fact that from Vermillionville, the church of which Mr. Powell was first pastor, went to the foreign field, Rev. Thomas Allen, and from Granville, Rev. Daniel Whittaker.

A melancholy interest is connected with the organization of the first Baptist church in Chicago, and with some brief allusion to this, we conclude this division of our general subject. Under date of June 14, 1833, Dr. Going announced to Rev. A. B. Freeman his appointment as a missionary, to labor at Chicago, and added these words:

"The special reason for the measure was that we might *for once* be in season. Chicago promises to become a very important place on very many accounts, and it is deemed highly important that we have a footing there at an early day. A letter from Dr. John T. Temple (son-in-law of the late Dr. Staughton) after saying much of the local advantages of the place, says: 'We have no servant of the Lord Jesus Christ to proclaim the glad tidings of salvation. I write (to his friend Rev. C. G. Sommers) to beg you will see Brother Going, and ask that a young man of first-rate talent, whose whole heart is in the cause of Christ, may be sent out immediately, before the ground shall be accepted by some other organization. I will, myself, become responsible for \$200 per annum, for such a missionary.'"

Under the same date, Dr. Going writes to Dr. Temple:—

"Yesterday, Rev. Allen B. Freeman was appointed to the station at Chicago, and ordained the same day. He graduated with respectability at Hamilton, last week, and is considered a talented, pious, and efficient man."

With his work in Chicago Mr. Freeman associated itinerant service in the vicinity. Early in December, 1834, he administered the rite of baptism, for the first time, in the Fox River, at Bristol, then Long Grove, some fifty miles from Chicago. The subject of the ordinance was Rev. David Matlock, since a useful minister in different portions of the State. Returning from this service, Mr. Freeman's horse gave out, and much of the home journey had to be made on foot. The exposure thus caused brought on a fever, of which Mr. Freeman died, Dec. 15, 1834, after only some seven months' service upon the field. His last words were: "Tell my reverend father, that I die at my post and in my Master's work." He was a son of Rev. Rufus Freeman, for many years an esteemed Baptist minister in central New York.

III. THE LATER HISTORY.

The period now to be reviewed opens with the retirement of Rev. B. M. Hill, D. D., from the post of Corresponding Secretary, and the

election, as his successor, of Rev. J. S. Backus, D. D. It was under Dr. Hill's administration that the society attained its really national proportions. During that period of twenty-two years, very wide sections of those portions of the national territory, which, in 1840, were still a mere wilderness, were occupied and settled; territorial organizations were changed for that of States, while Kansas, Nebraska, Washington, Dakota, Nevada, and Colorado had been organized as territories. The first of these just named, together with Oregon, California, and Minnesota had become States. In his final report, Dr. Hill alludes to the extension of home mission undertakings along the course of this extending empire. He says:

"During the last ten years that work has been extended up the Mississippi River, some fifty miles above the Falls of St. Anthony, and west, up the Minnesota River, nearly a hundred miles, and reaching to considerable distances on either side of both. It has passed in the same direction, beyond the Missouri River, in the State of Kansas, and the Territory of Nebraska, and up that river about one hundred and sixty miles above the border line of Kansas. It has been prosecuted up the river St. Croix, which separates Minnesota from Wisconsin, as far as the Falls of St. Croix, some forty miles above its confluence with the Mississippi, and it has been commenced beyond the sources of the St. Croix, at the very head of Lake Superior. Previous efforts in the valley of the Mississippi and the vicinity of the great lakes have been followed up by strengthening churches already formed, and organizing others at points of importance, when the State Conventions were unable to bestow the necessary aid."

It appears by the same report that during the third decennial period of the Society's history, 1,314 ministers had labored under its commission, and by them 7,444 persons had been baptized, three hundred and ninety-three of whom had previously been Roman Catholics or foreign Lutherans. Four hundred and fifty-seven churches had been organized, and two hundred and seventy-three ministers ordained. The churches under the care of the missionaries had built one hundred and nineteen church edifices. The summary for the entire thirty years since the organization of the Society, is as follows: missionaries, 2,947; baptized, 27,911; churches organized, 1,242; ministers ordained, 679; church edifices erected, 269. The churches aided had contributed to various objects of Christian benevolence more than \$52,000. The whole amount raised and disbursed in the work of the Society, during the thirty years, was \$791,418.

Dr. Hill's administration closed at a time when the country was suffering deeply under the effects of the civil war. Apart from the general depression which that great national calamity always causes, financial disorder was crippling, not only all kinds of business, but

every species of benevolent Christian enterprise, as well. In these circumstances, it was not surprising that the receipts for the years 1861-2, were found to have dropped to some \$33,000. With this sum, however, ninety missionaries had been kept under commission, and the obligations of the Society in such a way administered as to avoid the embarrassment of a debt.

Dr. Hill's service as Secretary of the Society, during so long a period, cannot fail to be regarded as of great value to the denomination, and as deserving of especial recognition among the influences by which evangelical religion has been carried, with all its manifold blessings, individual and national, along the lines of national development and growth.

The first report under the administration of Dr. Backus was read by him to the Society at its anniversary, held in Cleveland, May 21st, 1863. It will be pertinent to quote the opening words in this place:

"In 1832, a convention of Baptist ministers and members, from different parts of the United States, met in the city of New York, and organized the American Baptist Home Mission Society. The Society came into existence as one full-grown. It appointed ninety missionaries the first year. Fourteen were for the State of Ohio. One of the fourteen, Rev. Samuel R. Clark, was to labor in Cleveland, then a small town of about one thousand inhabitants. With a parent's care the Society watched over, encouraged, and assisted the few Baptists then in the village of Cleveland and its vicinity, until of themselves they were able to maintain the worship of God. Thirty-one years have passed, and to-day the Society holds its thirty-first anniversary, not in the Cleveland that was, but in the Cleveland that is; a large and beautiful city, with a population of more than sixty thousand; and with the Baptists of Cleveland, not few and feeble as then, but multiplied in number, elevated in position, and enriched in every thing, to all bountifulness, which causeth through us thanksgiving to God."

During the year covered by this report, an important change of policy had been entered upon by the Executive Board. With a view to lay the responsibility of the collection of funds for the treasury, more upon the churches and their pastors, the agency system so long in use, was dispensed with, and district Secretaryships substituted. The whole field was divided into four districts, viz.: the Eastern, including the New England States; the Southern, all south of New York; the Central, embracing New York; and all west of New York as the Western. The Secretaries appointed to these districts were to supervise to some extent the missions belonging to each, and to act also in a limited degree as agents, but were expected chiefly to exert themselves in stirring up the pastors and churches to "a willingness as of themselves," in behalf of home missions. The natural first effects of

this change, joined with the fact that Dr. Backus did not enter upon service until the month of July, leaving the Society for some three months of the year without an executive head, seems to have affected the amount of receipts, and the measure of work accomplished. The Treasurer reported \$39,647.69, with which sum eighty-seven missionaries were sustained, some of them preaching in foreign languages.

The report for the year 1863-4, presented at the anniversary held in Philadelphia, indicated that the beneficial effects of the new policy were beginning to be felt, and also afforded conclusive indication, not only of a revival of energy in all departments of the society's work, but of an enlargement in its scope, in response to new demands growing out of changes induced by the war. The receipts were \$72,704.97; the missionaries numbered 155, twenty-three of them preaching in foreign languages; States and Territories occupied, 26; stations and out-stations, 722; baptisms, 892; churches constituted, 36.

Three subjects of chief importance were brought forward in this report. In September, 1863, the Executive Board had adopted the following:

WHEREAS, Communications have been addressed to this Board, requesting us to make some provision for the sending of assistants to our missionaries in the South, and our missionaries themselves represent the desirableness of having assistants to engage in such instruction of the colored people as will enable them to read the Bible, and to become self-supporting and self-directing churches,

Resolved, That this Board will receive all monies contributed and designated for this purpose, and appropriate the same agreeably to the wishes of the donors.

Resolved, That in accordance with the above resolution, this Board will receive applications, with proper recommendations, for appointment as assistants.

Resolved, That the moneys designated for the above purpose be termed the FREEDMEN'S FUND.

As is implied here, one effect of the war had been to bring the South, to some extent, once more within the field of the Home Mission Society. Missionaries had this year been commissioned for service in Delaware, Virginia, District of Columbia, North Carolina, South Carolina, Mississippi, Tennessee, Louisiana, and Kentucky. Assistant missionaries, also, fourteen in number, pursuant to the provision made in the above resolutions, had been appointed in the States of Maryland, Virginia, South Carolina, Tennessee, and Florida. Herein are found the first steps of that important work which the Society has since so successfully prosecuted in the South, especially in behalf of the freedmen.

Another of the special measures adopted by the Board during the

year and named in the report, is set forth in the following resolution, adopted early in the year :

Resolved, That we do hereby invite all State Conventions, and other organizations for home mission purposes, to co-operate with this Society by assisting in the collection of funds for the treasury, pointing out the most desirable fields for us to cultivate, and directing our attention to the men they deem most suitable for missionary work. In return, we will, according to our best discretion and to the extent of our ability, appoint such men to occupy such fields, and, when desired, will cause to be sent to such organizations duplicate copies of all reports from missionaries in their States or supported by their funds, designated according to Article VII. of the Constitution of this Society.

The purpose of this arrangement was the unification of home missionary work. It was entered into by most of the Western States and continued in operation, with many excellent results, until the year 1874-5, when the Board judged it expedient, for special reasons, to discontinue it. The chief of these reasons is believed to have been, that by leaving the State Convention to a more independent action in State missionary work, a stronger sense of responsibility would be induced, with proportionate increase of activity and of liberal giving for the cause.

The third subject of special moment alluded to in the report, of which we have spoken, is that of the Church Edifice Fund. In 1854, a resolution had been adopted to "secure at least one hundred thousand dollars" for this fund, to be expended in accordance with a plan already adopted. In this plan, besides money designated for particular churches, and going to them as gifts, provision was made for a permanent fund to be disbursed in loans, so secured and guarded as that, while rendering help to churches, they might supply to the treasury a steady yearly revenue in this behalf. During the year 1863-4 the sum of \$15,000 had been added to the permanent fund, and the report urges that this part of the Society's work be pressed with more energy.

The anniversary for 1865 was held in St. Louis. In the opening paragraph of the report read on that occasion we find again a historical significance, which makes its quotation eminently pertinent to our theme :

"The American Baptist Home Mission Society having held thirteen anniversaries in the city of New York, seven in Philadelphia, three in Brooklyn, two in Providence, two in Cleveland, one in Albany, one in Baltimore, one in Richmond, and one in Cincinnati, has come to hold its *thirty-third anniversary* in St. Louis. It is a thrifty vine, that has 'sent out its branches to the river,' and from appearances it

has sent them over the river and is taking root west of the Mississippi to-day. Some of us in coming to this place have left far away on the Atlantic coast, sleeping in their graves, brethren by whose hands our vine was planted, and with whose tears it was watered. The fruit of their labor has been visible all along the way. We have seen it in the city, in the town, and in the village; in the valley, on the hill-side, and far out upon the prairie. They desired to see what we see, but died without the sight. If their departed spirits are ever permitted to be present with their brethren in the flesh, or in any way to participate in their doings then will we believe that the Pecks and the Goings, the Cones and the Colgates, the Bleekers and the Bachellors, and many others, are with us to-day. On us may their mantles fall—to us a double portion of their spirit be given.”

The receipts for the year had amounted to \$122,919.64. Of these receipts \$15,514.64 were for the Church Edifice Fund, and \$4,978.69 for the Freedmen's Fund. The financial cloud under which the country had suffered almost from the beginning of the war, had even in the previous year begun to lift. The general business of the country had become more enterprising and prosperous, and the Home Mission Society, like other similar organizations, was enjoying some of the good effects. At the same time large credit ought also to be given to the energetic measures of the Board, and the enterprise, sagacity, and well-directed zeal of the Secretary. Two hundred and forty-six missionaries, with assistants, had been under appointment, laboring in thirty-three States and territories, fourteen upon the Pacific coast, and seventy in the South. One hundred and one were new appointments. There were most striking indications of progress.

The report for 1865-6, read at the anniversary held in Boston, May 17th and 18th, 1866, calls particular attention to the work among the freedmen. The Board had, during the year, expended \$40,000 in this department, nearly \$19,000 more than had been received in money designated for it. “Twenty-five white brethren, and ten colored brethren, and sixty-two assistant missionaries,” had devoted themselves exclusively to service in this department for the entire year. The results were highly encouraging, as respects both the character of the schools, and the general effect of the work. Among the points so occupied, were Washington, Alexandria, Richmond, Petersburg, Fredericksburg, Lynchburg, Newbern, Memphis, Beaufort, Savannah, and others. One feature of this work had come to be felt as paramount in importance to any other, as connected with the freedmen,—the education of a colored ministry. “The National Theological Institute, a society organized with special reference to this need, and having its headquarters at Boston, was under the energetic administration of Drs. Fulton, Hague, Colver, and others like-minded, rendering highly

important service in that direction. The missionaries of the Home Mission Society, however, found a like work pressed upon them in a way to make it impossible for them to either neglect it or leave it for others. Among those who came under the instructions of the assistant missionaries themselves were colored preachers, and to these such teaching was given, as other claims would allow. More than this, however, grew soon to be imperative, and with a view to meet this demand, the Board secured the services of Dr. Binney, at Richmond; Dr. Ripley, at Savannah; and Dr. Chaplin, at New Orleans. The report says of these eminent brethren :

“ Each has around him an earnest and aspiring class. The instructors are encouraged in their work, though meeting with many embarrassments. Few of the pupils can bring to the school-room the freshness and thoughtfulness of the morning. During the day they toil for their bread. The evening hours are all they can give to their teacher. Scores of the most intelligent young colored preachers would joyfully receive instruction, if they could be encouraged and assisted while devoting themselves to study.”

Though it was doubted by some, whether this society could, consistently with its main design, enter the field which seemed to be thus opening to it, upon the whole, the duty seemed so plain that scruples upon constitutional grounds were compelled to give way, and this department of the home mission work grew, we shall see, into an importance scarcely second to that of any other. The policy of the Board, as so far developed in this direction, received the endorsement of the society at the anniversary now under notice, as indicated in the following resolution :

Resolved, That the Board be instructed to continue their work among the freedmen, with such increased efficiency as the means placed at their disposal will allow, giving such especial attention to the religious education of the colored preachers, as in their discretion, the circumstances of the case demand and their means will permit.

The total receipts for the year had been \$137,806, 16. The number of missionaries stood at 265, with sixty-two assistants. One hundred and eighty-two of the whole number were new appointments. Of baptisms, 4,137 had been reported by the missionaries, of churches organized 89, meeting-houses built nineteen.

The thirty-fifth anniversary of the society was held at Chicago, May 23d and 24th, 1867. The President, Hon. J. M. Hoyt, of Cleveland, upon taking the chair, opened his address in these words :

“ In September, 1853, the Pottawattomies, seven thousand strong, were assembled here, where we are now convened. Here they deliberated, and finally, through the

agency of their chiefs, formally ceded the territory of Illinois, and the site of the city of Chicago to the United States Government. Having done this, they passed on to the Mississippi. Immediately the American Baptist Home Mission Society detailed a *Freeman* (Rev. Allen B. Freeman), to stand as sentinel at this post. How mighty have been the developments in these few years! There are multitudes of young men in the pride of manhood now sitting before me, and there are thousands more not yet thirty-five years of age, who were born when Chicago was a wilderness; when the red man's reign was undisputed, they having the right of the soil. But the settlement of Chicago is but one fact. If we look at it in connection with those settlements that followed it, we shall be struck with the divine providence of God, as developed in these great movements. God has mighty purposes, as has been demonstrated in the history of the continent of North America and these purposes are yet to be developed."

The report of the Board for the year, showed receipts amounting to \$176,899.08; missionaries under employ, 367; baptisms, 7,286, with 38,713 children in the missionary Sunday-schools. Of the missionaries, fifty had been engaged in labor among the colored people, of whom, thirty were themselves of that race. Ninety-seven colored Baptist churches had been aided. The report also made especial mention of the work among foreigners; of whom, it was estimated, that there were at that time in the country, not less than six millions. Early in the year, the services of Professor Rauschenbusch, of Rochester, had been secured for a tour of inspection and exploration, for the benefit of the German missions of the Society. He visited Pennsylvania, Ohio, Kentucky, Missouri, and Kansas, spending four months in that service, and furnishing, as the result, valuable information, which enabled the Board to put itself in closer sympathy with the German Baptist Conferences, and to conduct its own missions more intelligently. Of those under commission during the year, forty-nine were foreigners.

Two highly important measures, in the way of addition to the executive force of the society had been adopted. In January, of the year 1867, Rev. James B. Simmons, D. D., for some years the successful and beloved pastor of the Fifth Baptist Church, in Philadelphia, was invited by the Board to accept the post of Associate Corresponding Secretary. The urgency of the Board, and the strong representations of influential brethren, finally prevailed with Dr. Simmons to relinquish his pastorate and undertake the offered service. His acceptance bears date, April 15, of the year named. His official position was in all respects, co-ordinate and equal.

The Board had also become impressed with the absolute necessity of more direct and energetic effort in behalf of the Church Edifice Fund.

“In no other department of our work,” says the report, “have we been so much embarrassed, as in that of securing meeting-houses for our missionary churches. More than one hundred churches have appealed to us within the year for aid in building their meeting-houses.” The Board had been able to respond to only eight of the most important of these, with loans to the amount of \$12,500; and even to do this only by borrowing, to some extent, from the general treasury. With a view to meet the manifest exigency, the Board, in December, 1866, appointed Rev. E. E. L. Taylor, D. D., to an agency in this behalf, fixing the amount for the purpose, to be ultimately raised, at \$500,000.

We have thus followed, from year to year, the steps of development in the work of the society, under the new administration, up to the time when the executive force by which that of the seven subsequent years was carried forward had been fully organized. Our limited space compels us to generalize more in respect to what follows.

1. First, as to the Church Edifice Fund. The appointment of Dr. Taylor to have charge of that department was a highly important and judicious measure. Long familiar with the working of the society, and with the field and its needs, endowed with superior executive gifts and sharing, to a remarkable degree, the confidence and esteem of that class of men to whom application would naturally be first and chiefly made in this behalf, he was in a position to accomplish what perhaps would have been within the power of no other single man. In the year 1869, his agency was changed to a Secretaryship, and the Church Edifice Fund became a recognized department of the society. More stringent rules were adopted for the administration of the Fund, the method of disbursement being restricted to loans, simply, with careful provision against losses, and for such returns of income as would make the Fund, when finally secured, self-sustaining.

We have not space here to detail the processes and results of Dr. Taylor's work in that department. The aim was to raise the money needed in a way not to cripple collections for the general purposes of the society. With this view the appeal was to individuals, rather than to churches, and to men of wealth for large sums rather than in the ordinary way of application. During the first year or two of Dr. Taylor's service the field grew but slowly, so far as actual receipts were concerned. The subscriptions obtained were payable in five annual installments, so that the actual increase of available money in this department of the treasury did not keep pace with those of the pledges made. Many, also, preferred to make their gifts in the form

of legacies. The practical value of the Fund, however, was more and more appreciated. The amount of it steadily grew, the helping hand it gave to the missions was efficient and welcome, and although at the present date the grand total is still much short of the half million dollars fixed as the amount ultimately to be secured, the well-directed efforts of Dr. Taylor are justly regarded as successful to their chief end. He secured in subscriptions, to the date of his retirement from the care of this department, at the anniversary for 1874, the sum of \$130,000. Of this sum, at the date of the last report, April 1, 1875, \$94,500 had been paid. Besides this, there had been received for interest and from contributions at the date just named, the sum of \$151,109,85, making the entire amount of the Fund, at that date \$275,609,85. After deducting, for salary of the Secretary and other expenses, the cost of the work, there remained, as permanently and productively invested, the sum of \$250,046,47, of which \$201,205,37 had been loaned to churches.

II. Second, as respects the Freedmen's Department. In the division of labor among the three Secretaries of the society, the Southern and Educational Department was assigned to Dr. Simmons. Along with oversight of the general missionary work in that section of the whole field, he thus found himself charged with the duty of organizing and placing upon a secure and permanent basis that of education among the Freedmen. This had been steadily growing upon the hands of the society, and though the rule was adopted and followed, to devote to secular education, in behalf of the people, only such funds as should be designated for that purpose, the work which remained—that of educating preachers for the freed people—was found to be a great and responsible one. With a view to greater unity in this service, an arrangement was completed, in 1870, with the National Theological Institute, by which the ministerial schools of the South, for the benefit of the Freedmen, passed wholly under the care of the Home Mission Society. Schools of the kind in question were at this time sustained by the Institute at Washington, at Richmond, at St. Helena, and at Augusta, besides a series of special institutes conducted at different points, during the year 1869, by Dr. J. W. Parker. In the process of transfer, consolidation, and ultimate organization, the schools as maintained by the society became as follows: Wayland Seminary, at Washington, D. C., Principal, Rev. G. M. P. King; Richmond Institute, Richmond, Va., Principal, Rev. Charles H. Corey; Shaw University, Raleigh, N. C., Principal, Rev. H. M. Tupper; Benedict Institute, Columbia, S. C., Rev. T. S. Lodge, Principal; Augusta Insti-

tute, Augusta, Ga., Rev. James T. Robert, LL. D., Principal ; Nashville Institute, Nashville, Tenn., Rev. D. W. Phillips, D. D., Principal ; Leland University, New Orleans, Rev. L. B. Barker, Principal.

In the organization of the work under this form, as well as in supervising the general missionary work in that quarter, Dr. Simmons travelled extensively in the South, being received everywhere with cordiality, and enjoying the co-operation of southern brethren, to even an unexpected degree. During the five years following the transfer of the schools wholly to the Society, the amounts raised, under the administration of Dr. Simmons, in that department, were as follows :

For the year ending March 31st, 1870,	\$ 37,907
“ “ “ “ “ 1871,	55,993
“ “ “ “ “ 1872,	49,260
“ “ “ “ “ 1873,	57,400
“ “ “ “ “ 1874,	59,356

Valuable property, upon highly advantageous terms, was also purchased by the Secretary of this department at Nashville, and at Washington. The latter, admirably located upon Meridian Hill, has since been made the site of a handsome and commodious building, now occupied by the Wayland Seminary. The property at Nashville, or in one of its suburbs, included, along with thirty acres of land, a large mansion house, which after improvement and enlargement has been occupied by the Institute there. To the fine edifice of the Leland University, New Orleans, Deacon Holbrook Chamberlain, of that city, contributed most generously, and the University, in recognition of this, bears the maiden name (Leland) of his wife. To the Benedict Institute, of Columbia, S. C.,—bearing the name of a generous lady, who has contributed largely to its resources—are attached eighty acres of land, upon which the pupils work daily, under the guidance of a teacher, who instructs them in agriculture and horticulture, and in the plainer mechanic arts. At Raleigh, connected with the Shaw University, is the Estey Building, occupied for the education of freed-women. The University, while managed by a separate Board of Trustees, under an act of incorporation by the Legislature of North Carolina, still maintains connection with the Society, which by the charter is represented in its Board by three trustees.

An important passage, bearing upon the future of these schools, is found in the report for 1874 :

“The question now arises,” says the report, “When is the time coming that these freedmen schools will no longer need the support of this Society? We answer, as

soon as able and faithful boards of trustees can be found, who will endow them, and so take them off our hands, and manage them as Newton and Hamilton and the Southern Theological Seminary are managed. * * * Secretary Simmons has received \$10,500 in cash from one individual during the year, towards the endowment of one of them. Besides this, some smaller sums have been obtained; some new subscriptions have been secured, and some wills have been made, which ultimately, it is believed, will bring large amounts into our treasury for endowment purposes. * * * Baptists own the ground in fee in every instance, and all that is needed, is a moderate endowment of \$50,000 or \$100,000 for each."¹

The service rendered by Dr. Simmons in this department was judicious and efficient to a remarkable degree. The principles of organization incorporated by him in the schools were such as time and change will only confirm. In every case, the provisions of the Fifteenth Amendment of the National Constitution were carefully followed, and the constitution of the school made such as that, while tending in many ways to promote useful knowledge among the colored free people, they shall ever have it as their supreme purpose to secure for this race, whose sorrowful history seems now merged in such a brighter and more hopeful outlook, an educated ministry, prepared, above all, to be enlightened interpreters of the word of God.

III. As respects the general missions of the Society. At the anniversary for 1874, held in Washington, Secretaries Backus and Simmons retired from the service of the Board, and Rev. E. E. L. Taylor, D. D., became sole Secretary. The views of these brethren, as to the value of their work and the importance of its results, were shown by the following, adopted by the Society, and placed upon its records:

Rev. J. S. Backus, D. D., has been for twelve years a Secretary of the Society. During a large portion of this time he bore alone the undivided duties of the office. When he entered on the work, the operations of the Society were on a very limited scale. Under his labors, and largely as the result of his wise plans, the work has become expanded to an extent that could hardly have been anticipated by the largest faith. This increase in the field of the Society's operations brought with it a burden of responsibility which words would fail adequately to describe. We record our thanks to him, and to the Lord who has achieved so much through him. We earnestly commend him to God, praying that his health, impaired by labor and care, may be restored, and that he may be spared for many years of usefulness in the cause of Christ.

Rev. James B. Simmons, D. D., entered on his labors as Associate Secretary in 1867; two years later the work of the Society was divided, and the Southern and Educational Department was committed to him. The present condition of our

¹ In connection with this subject, should be mentioned the valuable services of Rev. Marsena Stone, D. D., in conducting Ministers' Institutes, for some years in succession, in different parts of the South, under appointment by the Society.

educational work in the Southern States bears a most impressive testimony to the wisdom, the energy, and the consecration exhibited in the location and the conduct of the Freedmen's Schools, and in the development of Christian enterprise and liberality in their behalf. He has written his name upon the religious history of an emancipated race. Their future will be his monument. We cannot ask more in his behalf, than that the same blessing of God may attend him in the labors for God and man which may hereafter engage his powers.

Dr. Taylor's death soon after entering upon service as sole Secretary, left the office vacant. The Board immediately elected Nathan Bishop, LL.D., of New York. Dr. Bishop had been chosen Secretary at Washington by the Society, in association with Dr. Taylor, but had thought it necessary to decline. In the exigency which now arose, however, he waived the personal considerations which influenced him in refusing the office and now accepted it, declining, however, to receive any remuneration for service. In this generous spirit, and with signal executive ability, he has continued to administer the affairs of the Society to the date of the present history.

It will be pertinent here to record the declaration of "Principles and Purposes," adopted by the Board in 1869, and re-affirmed in 1874.

1. To practice such scrupulous economy in every department of the service, as is found to be consistent with the highest efficiency.

2. To occupy fields of the very best promise, centres of influence, centres of power; and from these to move aggressively outward, as from a well-assumed military base.

3. To spend none of the money of the Society upon a man simply because he is poor or because he applies for aid, but to employ as laborers, men of known industry, piety, energy, and efficiency. Missionary money is very sacred. It should be made to yield the largest returns possible.

4. To insist that the pastors and churches aided shall not merely strive to become self-supporting as soon as possible, but from the *very first* and *always*, to be contributing churches; on the ground that only such churches are of the New Testament type.

5. To strike for the best lot in town, where a meeting-house is to be built; and never to encourage extravagance in building, but, on the contrary, economy, commodiousness, durability, and taste.

6. In making loans from the Church Edifice Fund, to encourage churches to borrow in as small sums as possible, and to free themselves from debt at the earliest practicable moment.

The receipts for the year 1873-4 had been \$257,257.37; including \$50,374.86 for the Church Edifice Fund and \$56,356 for the Freedmen's Fund. There had been under commission during the year three hundred and thirty-five missionary laborers, in thirty-seven dif-

ferent states and territories. In view of these figures we may say that the Society was never more prosperous, nor its work broader or more blessed. In all parts of the country its representatives were made welcome. If the North gave up, the South did not hold back, while many a wilderness in the West rejoiced and blossomed as the rose. In the financial administration, however, a debt had accrued of \$45,287,-40; the larger portion, \$30,549,49, being monies borrowed from the Church Edifice Fund. During the first year of Dr. Bishop's administration this indebtedness was reduced to \$10,341,20. An important measure was adopted in this connection by the Society, at the anniversary in Washington, 1874, to the effect that money given for any department of the Society's work shall never, under any circumstances, be used in any other. Dr. Bishop's first report showed that the missionaries of the Society for the year 1875 had numbered three hundred and thirty-eight, laboring in forty-one states and territories; the receipts, exclusive of the Church Edifice Fund account, had been \$236,204,10.

And here the history of this society pauses for the present. The work and its results, of which we have sought to give some conception, may now be summarized, so far as they are capable of being expressed in figures, in the following tabular statement :

	COMMIS- SIONS.	BAPTISMS.	AMOUNT OF APPROPRIATIONS.	TOTAL RECEIPTS.
1832-1842	767	10,990	\$ 118,892.00	\$ 124,534.00
1842-1852	1,154	9,521	164,872.00	243,444.00
1852-1862	1,314	7,377	316,060.00	441,762.00
1862-1872	2,577	39,132	697,280.00	1,149,161.00
1872-1875	1,010	6,481	272,789.25	670,982.19
Grand Total,	6,822	73,501	\$1,569,893.25	\$2,629,883.19

The difference between the total of receipts and the total of appropriations to missionaries, is accounted for by the fact that in the former are included donations for the Freedmen's Fund, and for the Church Edifice Fund.

From a statement prepared with great care and labor by Rev. Geo. W. Anderson, D.D., Assistant Editor of the American Baptist Publication Society, it appears that "there has been raised by the

Baptists of the United States for home mission work, during the last fifty years," as indicated by reports of the different organizations which have taken part in this work, "nearly *six millions of dollars*. This amount has been actually raised and expended in the support of home missionaries."

In moving the adoption of the sixth annual report of the Society, whose history we have thus far followed, Rev. Elon Galusha, one of its warmest and most enthusiastic friends, alluding to the statement in the report, that nearly fifteen hundred baptisms had occurred during the year, under the labors of the missionaries, used these words: "Sir, if fifteen hundred planets had broken loose from their orbits, and were careering wildly through the regions of space, and were then brought back again, and re-instated in their course, the results would have been far less joyful than that which claims our gratitude in the bringing back of fifteen hundred souls to allegiance to God." We shall at all events agree, that the real cause of gladness in the successful career of a great missionary organization, like the American Baptist Home Mission Society, is in the abundance of its direct fruit in the salvation of men. Of the more than seventy thousand, then, on earth and in heaven, won to Christ through the zeal, and toil, and self-sacrifice of its missionaries, sustained through its means on fields that lie spread out over the length and breadth of a continent, the Society, with its managers and executors may well say, "*These* are our glory and our joy."

VI.
IN FOREIGN MISSIONS.

By REV. SAMUEL L. CALDWELL, D.D.

VI.

IN FOREIGN MISSIONS.

THE century now closing, marked as it is by many and great political and religious changes, is remarkable especially for the rise of modern missions. In this period Protestant Christendom has engaged in a grand enterprise of propagandism beyond its own borders, seeking the entire evangelization of heathendom. Not that this is any new experiment peculiar to the nineteenth century, and begun only after Christianity had reached that age. It was cradled in missions, which not long after the apostolic era had reached far and wide, from Edessa to Lyons and Carthage, and if we may trust tradition, even within that period, from Britain to India.¹

It did not wait for the barbarian world to come to it in Jerusalem or in Rome, to its great centres, in Alexandria or Milan, to receive the gospel. Ulfilas and Boniface, and Patrick and Augustine, and Columban and Anschar, were missionaries moved by the holy impulse of

¹ Its apologists, possibly with some color of exaggeration, dwell upon its rapid and wide successes accomplished by a wonderful missionary activity.

"There is not a single race of men, barbarians, Greeks, or by whatever name they may be called, warlike or nomadic, homeless or dwelling in tents, or leading a pastoral life, among whom prayers and thanksgivings are not offered in the name of Jesus the crucified, to the Father and Creator of all things." Justin Martyr. *Dial. cum Trypho.*

"In whom have all the nations believed, but in the Christ already come? In him believe the Parthians, the Medes, the Elamites, the dwellers in Mesopotamia, in Armenia, Phrygia, Cappadocia, in Pontus and Asia, in Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, inhabitants of Rome, Jews and proselytes. This is the faith of the several tribes of the Getulians, the Moors, the Spaniards, and the various nations of Gaul. The parts of Britain inaccessible to the Romans, but subject to Jesus Christ, hold the same faith, as do also the Sarmatians, the Dacians, the Germans, the Scythians, and many other nations in provinces and islands, unknown to us, and which we must fail to enumerate." Tertullian, *Adv. Judæos*, C. VII. III. 218.

"We are but of yesterday, and lo, we fill the whole empire,—your cities, your islands, your fortresses, your municipalities, your councils, nay, even the camp, the tribune, the decury, the palace, the senate, the forum. We have left nothing to you but the temples of your gods." Tertullian, *Apologia*, C. XXXVII. I, 116.

planting the Cross in countries where it was not known, and bringing the Goths, the Germans, the Irish, the Britons, the Franks, the Scandinavians into the Christian fold. And if the Reformation did not issue immediately in missions from the countries it had emancipated, it had hardly passed before the counter-movement in the Roman Church, which produced and made use of Jesuitism, had sent Francis Xavier to India and Japan, and not long after had acquired spiritual, as well as political possession of Paraguay. Wherever Christianity has made any new conquests, it has been by missions and by missionaries.

But for two centuries and a half Protestantism had entered on no organized missionary undertaking. Puritanism flying to Holland or to Massachusetts was seeking refuge, rather than conquest: although in New England by a sort of superior and inevitable absorption, it drew scattered fragments of the Indian tribes into its fold, and even directly sought their conversion. Possible exception may be made in behalf of the Moravians, who had sent missionaries to Greenland in 1733; and of the Danish mission to India, begun in 1705; though there seems to be no very direct historical connection between these undertakings and the later movement, whose history falls into the nineteenth century.

In a singular fragment written by Lord Bacon after his fall from office, in which he would urge the Christian powers to some martial conquests for the faith, he says:

"The Christian princes and potentates, are they that are wanting to the propagation of the faith by their arms. Surely the merchants themselves shall rise in judgment against the princes and nobles of Europe: for they have made a great path in the sea, unto the ends of the world, and set forth ships and forces of Spanish, English, and Dutch, enough to make China tremble; and all this for pearl, or stone, or spices; but for the pearl of the kingdom of heaven, or the stones of the heavenly Jerusalem, or the spices of the spouse's garden, not a mast has been set up."¹

And yet the East-India Company, chartered under Elizabeth, in 1600, a score of years before, while intent only on trade or conquest, was really opening India to the gospel. Still, nearly two centuries passed before English Christianity was ready to enter where commerce had led the way. In 1757, at the battle of Plassey, Robert Clive had secured India to British dominion and turned a trading establishment into an empire. Thirty years after, William Carey was starting an invasion of India in behalf of Christ, through the paths opened to commerce and to empire, which has been followed by increasing numbers, and has installed the new era of missions. The last decade of the

¹ *Of a Holy War, Works, II. 437.*

eighteenth century saw English Christians wheeling into line and marching with organized forces upon the field. The Baptists in 1792, the Independents in 1795, the Episcopalians in 1800, had formed their societies, to be followed by over thirty similar associations in all parts of Protestant Europe. The American churches were not ready yet for a work in which they have since taken so large and illustrious a part.

It was impossible that under the influence of example, and under the calls of Providence, the religion of America should not feel the risings of a missionary impulse. One result of civil independence had been to release religion from any connection with the State and to throw it upon its own resources. Time was needed to recover from the diseases left by a long war. That had arrested whatever impulses remained unspent from the great spiritual awakening under the preaching of Whitefield. But the Revolution had doomed, if it had not destroyed, whatever remained of the connection of the Church and the State. Religion was free, and that it should very soon issue in Missions was only the necessary sequel of the world opening to it, and above all, of the movement in that direction already started on the other side of the sea. That the Baptists did not earlier follow the lead of their English brethren may seem strange in view of the communication and sympathy existing between them. But they had not yet come to the consciousness of power equal to projecting and sustaining an independent mission among the heathen, if indeed the latent spirit of missions had been sufficiently aroused. They were waiting for that Providential touch, as of the rod of Moses on the rock in Horeb, to which the gushing waters would come. Here and there were signs of new heat in the heart of the ground, and that the resurrections of spring were near. Gifts for the mission at Serampore began to find their way from American Christians, so that Dr. Carey acknowledged six thousand dollars sent from America in the years 1806 and 1807. Five or six years later, societies were formed and considerable contributions made for the promotion of translations of the Scriptures into the languages of the East. All this time there were earnest spirits brooding in secret, or communing together, over the duties of the Church and the misery of the great unevangelized world. A group of them, associated in study at Andover, had ventured to bring their convictions to the ears of their Congregational brethren, and under the influence of their offers of service, the first and largest of the missionary organizations of the country, the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, had been formed in 1810.

Such an example must have necessarily drawn after it other communions, and certainly the Baptists, before any long time. But whatever preparations and tendencies towards organized missionary enterprise may have existed in the bosom of the Baptist denomination, which had only organized itself into associations and felt the strengthening consciousness of a common life within a few years, were precipitated by an event which came like a voice from heaven, laying almost a divine command upon them to "go up and possess the land." Missionaries, already trained, competent, and on the ground, were provided at their hand, whom they must take, or fly in the face of duty, and of Providence itself. The baptism of the Judsons (Sept. 6, 1812), and later of Mr. Rice (Nov. 1, 1812) at Calcutta, while involving consequences of great moment to them, carried in it the necessity that those into whose faith they had come, strangers though they were, should come to their support in the work they had undertaken. The Baptists of the United States were confronted by an unexpected opportunity, obligation even, to begin at once and in earnest a mission in the East. The fields, and the pioneers had been selected for them, without any devising and beyond any objection of their own. There seemed to be no option. They must accept, whether as a burden or a privilege, this gift which Providence had cast upon them.

This the missionaries saw, and before his baptism Mr. Judson wrote to Mr. Bolles of Salem,¹ "Under these circumstances I look to you. Alone in this foreign, heathen land, I make my appeal to those, whom, with their permission, I will call my Baptist brethren in the United States." The same day Dr. Marshman wrote to the same purpose to Dr. Baldwin:—"It seems as though Providence itself were raising up this young man, that you might at least partake of the zeal of our Congregational missionary brethren around you. After God has thus given you a missionary of your own nation, faith, and order, without the help or knowledge of man, let me entreat you humbly to accept the gift." Such calls and such opportunities have sometimes come and found no response. But now that seemed impossible. The Baptists in earlier days had suffered depressions and disabilities; they had had conflicts to maintain, which possibly contracted their sympathies, and certainly their ability to engage in remote enterprises. But from these, they were emerging. They stood with all sects, equal before the law, having themselves had a large share in the honor of that victory. They were increasing,² and feeling the courage of their

¹ Sept. 1, 1812. *Memoir of Dr. Judson*, I. iii., 113.

² According to *Asplund's Register*, in 1792, there were about 65,000 members in the

numbers as well as of their principles. Their spirit and their sympathies were expanding, and needed the opportunity which had come so suddenly, both for concentration and diffusion; equally to consolidate them into unity, at least of co-operation, and to take them out of themselves into the grander movement for the evangelization of heathendom. So that when in January, 1813, the ship *Tartar* arrived in Boston, with letters announcing the accession of the Judsons to the Baptists, the news went with speed, and touched a nerve of exquisite feeling, which vibrated through the Baptist communion, from Portland to Savannah. Societies were formed for the promotion of foreign missions, and notably in Boston arose THE BAPTIST SOCIETY FOR PROPAGATING THE GOSPEL IN INDIA AND OTHER FOREIGN PARTS, with Thomas Baldwin for President, and Daniel Sharp for Secretary. This Society at once undertook the support of the Judsons, advising, however, that they connect themselves with the mission at Serampore, and proposing to the English Baptist Missionary Society a virtual coalition in their work. Such a connection was declined, and even before the proposal could be acted upon, Mr. Judson had commenced an independent mission in Rangoon, and Mr. Rice was on his way to America.

This Society, in its constitution, distinctly contemplated a Convention of delegates from similar Societies, which should organize some larger and general Society, to which this work so suddenly and auspiciously begun should be committed. Such a Convention was called to meet in Philadelphia, May 18th, 1814. Thirty-three delegates, seven of them laymen, from eleven different States and the District of Columbia, met, and formed the GENERAL MISSIONARY CONVENTION OF THE BAPTIST DENOMINATION IN THE UNITED STATES OF AMERICA FOR FOREIGN MISSIONS. It was to meet once in three years, and to be composed of delegates from Societies contributing at least one hundred dollars per annum to the general missionary fund. A Board of twenty-one Commissioners was elected to serve for three years, which was charged with "the executive part of the missionary concern." Its officers were a President, two Vice Presidents, a Treasurer, a Corresponding and a Recording Secretary. The Rev. William Staughton, D. D., was appointed Corresponding Secretary, Mr. John Cauldwell, of New York, was appointed Treasurer, and the seat of the Board was fixed at Philadelphia. The Rev. Adoniram Judson, Jr., was formally appointed their missionary, and the Rev. Luther Rice

Baptist Churches. According to Benedict's reckoning, there were in 1812, about 200,000 members, with over 2,000 ministers. *Hist. of Baptists.*

was "appointed under the patronage of this Board to continue his itinerant services in these United States for a reasonable time ; with a view to excite the public mind more generally to engage in missionary exertions ; and to assist in originating Societies or institutions for carrying the missionary design into execution."

And so the Providential call is answered, and the Baptists of America have committed themselves to this sublime work. They have a mission, and missionaries ; they have an organization ; they are now brought together from their separation into terms of acquaintance and intercourse, of co-operation and fellowship. A new spirit of confidence, of union, of enterprise enters, and a new era begins. War is going on with Great Britain, and the country is poor. Charities on a large scale have been hitherto unknown.

From over two hundred thousand members in the Baptist churches the Board estimates an annual receipt of but five thousand eight hundred and fifty dollars, and makes corresponding appropriations. It seems a small beginning, but it is a beginning. At any rate the Baptist denomination of the United States is organized for the work of missions.

This organization has passed through changes such as come with the trial of a new experiment, with altered conditions and the course of time. During the first four triennial periods, the Convention was engaged in entangling itself with work foreign to its original and single purpose, and then disentangling itself. At the first triennial meeting, in 1817, the Constitution was altered, allowing the Board "to appropriate a portion of the Funds to Domestic Missionary purposes," and when funds should be raised for the purpose, "to institute a Classical and Theological Seminary for the purpose of aiding pious young men to obtain an education for the ministry." Out of this last provision sprung the Columbian College, in the District of Columbia.

In 1826, the Convention decided to return to its primary work, and so revised the Constitution as to make its single object the dissemination of the gospel by foreign missions. For the first twelve years this division of aims had its depressing effect, and hindered that single and resolute prosecution of missions among the heathen to which the Convention afterwards came. But six missionaries went to pagan countries between 1817 and 1826, three to Burmah and three to West Africa. The average of contributions for these nine years was \$5,645.37 per annum, against an average of \$12,731.48 in the two years preceding, and of \$19,496.98 in the nine years following.

In 1821, the Columbian College had been chartered, organized, and

located at Washington. Dr. Staughton, the Corresponding Secretary of the Board, became its President, and the seat of the Board was transferred to that city, where its meetings were usually held. But in 1824 steps were taken by the Board which issued in its removal to Boston in 1826. The Standing Committee in that neighborhood was requested to take a general superintendence of the Burman missions, and also to nominate an Assistant Corresponding Secretary for the Board, and a suitable person to be appointed Treasurer of the Convention. Dr. Lucius Bolles, of Salem, was chosen Assistant Secretary, and Hon. Heman Lincoln, of Boston, Treasurer. At the triennial meeting of the Convention in New York, in 1826, the Constitution was so altered as to limit its work to Foreign Missions, the seat of the Board was transferred to Boston, and Dr. Bolles was chosen Secretary in place of Dr. Staughton, holding the office till 1842.

For twenty years the organization of the Convention remained substantially unchanged. But in that time a high debate had arisen throughout the country and among Christian people in regard to domestic slavery and its relations to Christianity. It was inevitable that a Society which covered the whole country and included people of diverse and even oppugnant views should be involved in this question. It was at last pushed to practical issue by the action of the Alabama Baptist State Convention. That body in 1844 addressed to the Acting Board¹ a series of resolutions demanding "the distinct, explicit avowal that slaveholders are eligible and entitled equally with non-slaveholders to all the privileges and immunities" of the Society, and "especially to receive any agency or mission or other appointment which may run within the scope of its operations or duties." To this demand the Board made answer, acknowledging the equality of right of all members of the Convention, but claiming for itself the sole right under the Constitution to make appointments; moreover declaring explicitly that "if any one should offer himself as a missionary, having slaves, and should insist on retaining them as his property, they could not appoint him."

The result of this action was the withdrawal of the Baptists of the South from the Convention. At the call of the Board of Managers of the Virginia Foreign Mission Society, a meeting of three hundred and ten delegates from different Southern States was held in Augusta, Georgia, May 8, 1845. They proceeded to organize THE SOUTHERN

¹ The Convention, in April, 1841, instructed the Board of Managers to designate fifteen members, residing in Boston and its vicinity, who should be called the Acting Board, having charge of all business in the interval between the meetings of the Board.

BAPTIST CONVENTION, adopting substantially the Constitution of the Convention from which they had separated. A Board for Foreign Missions was elected, with its seat at Richmond. Dr. J. B. Jeter was elected President, and reëlected for more than twenty years. Rev. James B. Taylor was Secretary for Foreign Missions for twenty-six years, and till the end of his life, in December, 1871.

Already, in May, 1843, as a consequence of divided opinions on the subject of slavery, another section had withdrawn from co-operation with the Convention, forming THE AMERICAN BAPTIST FREE MISSION SOCIETY, which according to its Constitution was to be "composed of Baptists of acknowledged Christian character, who appear as delegates from churches or auxiliary societies, or appear in their own name, not being slaveholders, but believing that slavery under all circumstances is sin, and treating it accordingly." This Society early undertook a mission at Port-au-Prince, in the island of Hayti, which was continued through a number of years under many discouragements, and with no marked results. For a time it also gave support wholly or in part to some of the missionaries in Burmah who had withdrawn from the service of the Missionary Union, besides sending Messrs. Luther and Scott to that country, where they were engaged in missionary labor for a limited period. It also for a time supported Mr. Goble, who started the present mission in Japan. Its total receipts and expenditures are estimated not to fall short of three hundred thousand dollars.¹ At present it is not engaged in any foreign mission.

A special meeting of the General Convention was called in the city of New York, in November, 1845, to consider what action might be necessary in the changed conditions resulting from the withdrawal of so large a part of its constituency. A constitution entirely new was adopted. The name of the organization was changed to that which it still holds—THE AMERICAN BAPTIST MISSIONARY UNION. The meetings were to be held annually instead of triennially. It was to be composed of permanent members, made such by the contribution of one hundred dollars to the treasury at any one time, besides such members of the General Convention as were present at the adoption of the Constitution. The number of the Board of Managers was enlarged to seventy-five. They were to elect an Executive Committee of nine. The officers of the Union, the members of the Board, and the officers elected by them, and all missionaries employed by the Executive Committee must be members in good standing in regular

¹ Letter from Rev. A. L. Post.

Baptist Churches. The principal change made in this Constitution since its adoption is in the terms of membership.

There are now three classes of members:—first, such persons as were made members for life before this change, and do not surrender their right; second, annual members, made such by personal contribution of one hundred dollars, or by the election of a regular Baptist church contributing to the Union, at the rate of one member for any contribution, a second for one hundred dollars, and an additional member for every additional two hundred dollars; and third, honorary members for life, made such by the payment in one financial year of one hundred dollars, with the right to vote so long as the person is a member of a regular Baptist church, and contributes annually to the treasury of the Union.

The General Convention having thus become two bands, they have continued their separate organization and work for the last thirty years, and after the original occasion for the division has passed away. The Union assumed the debts, the liabilities, the missions of the Convention, only one of the missionaries, Mr. Shuck of the Chinese mission, passing into the service of the Southern Convention. Instead of a diminution of receipts by the Union with the withdrawal of the large body of Southern Baptists, they advanced the next year over twenty-five per cent., and have been making constant advance to the present time. For the first thirty years, till 1845, the contributions of Baptists in the South to Foreign Missions amounted to \$212,000. But in the thirty years since the separation they have advanced to \$702,198.¹ Whatever evils attended and followed the division among the Baptists of the country on a question not involving their doctrinal symbols or ecclesiastical polity, the work of missions did not suffer. It has been prosecuted by two organizations instead of one, and with unabated energy and success.

A fourth organization, independent and yet auxiliary, has entered the field. THE WOMAN'S BAPTIST MISSIONARY SOCIETY was formed in Boston, April 3, 1871. Instead of a single society for the country, THE WOMAN'S MISSIONARY SOCIETY OF THE WEST, with the same Constitution and purpose was also formed in Chicago, May 9, 1871. The object of these two societies is to raise money for the support of women employed in the missions, who are appointed by the Missionary Union on their recommendation. They are composed of members for life, made such by the contribution at one time of twenty-five dollars ;

¹ Dr. Tupper in *Religious Herald*, Sept. 23, 1875.

and of members for the year on the contribution of one dollar. These societies have auxiliaries in nearly all the Northern, Middle, and Western States. The society in Boston has appointed twenty-one missionaries, and that in Chicago, twelve. Aid is given to the schools, and twenty-eight Bible-readers are supported by the two societies.

After organization, the history of missions is a history first of money given and used. For organized missions cost. And as they grow they cost more. And the money comes in drops and rills, in shillings and dollars. There is no fund but that in the purses and hearts of contributors. And though the value of money and its importance in missions depends on more spiritual forces associated with it, it is one of the registers of missionary spirit and missionary success. The total amount of donations and legacies received by the Convention and the Union in sixty years, from 1815 to 1875, is \$4,453,348,91. The average annual receipts by decades have been:

For the first 1815-1825	\$ 8,670,79
For the second. . . . 1825-1835	17,427,53
For the third 1835-1845	51,289,39
For the fourth 1845-1855	96,668,34
For the fifth 1855-1865	96,251,87
For the sixth. 1865-1875	165,034,29

In the four years, 1871-1875, the two Woman's Missionary Societies have collected \$113,358,54, an average of \$28,339,63 per annum. Their receipts have been as follows:

The Society in Boston,

1871-72	\$ 9,172,63
1872-73	19,968,72
1873-74	25,700,67
1874-75	28,765,63
Total	<u>\$83,607,65</u>

The Society in Chicago,

1871-72	\$ 4,244,69
1872-73.	6,390,88
1873-74	8,887,98
1874-75	10,227,34
Total	<u>\$29,750,89</u>

The receipts of these two Societies, and of the Union, all flowing at last into one channel, amount for the last four years to \$843,007,78, or an annual average of \$210,751,94.

The English Baptists and the American Board of Commissioners had begun their missions in India, and it is possible that the American Baptists would have followed them into the same field even if their first missionaries had not been already there. But their first mission was located in Burmah without their consent, and even without their knowledge, by a sort of Providential compulsion. Mr. and Mrs. Judson had become their missionaries, but for a time were in pursuit of a place. In his first letter to Mr. Bolles, casting himself upon the Baptists, Mr. Judson had named Amboyna, a Dutch possession, though just then under English control, as the most favorable opening. Driven to the Isle of France he decided to attempt a mission at Penang. Finding no passage thither he was compelled to go to Madras. Obligated to fly from Madras, he could find no passage except to Rangoon. "A mission to Rangoon," he says, "we had been accustomed to regard with feelings of horror. But it was brought to a point. We must either venture there, or be sent to Europe." He and his wife went to Rangoon, arriving on the 14th of July, 1813. They had passed through strange vicissitudes, within the little more than a twelve-month since their arrival in India. Severed from the Church where they had made their first vows, and the Society under whose auspices they had embarked for the East, menaced by dangers, and confronted by opposition from the ruling authorities, driven from place to place, their plans defeated, and their prospects dark, but sustained by an invincible faith, they find themselves at last in Rangoon, the seat of an abandoned mission, with all other fields closed against them, and this, cheerless as it is, the spot designated of Providence for the beginning of their work. They accept with cheerfulness the opportunity, and begin at once the Burman Mission, the first and the oldest, as it has been the largest and most productive of the missions of the American Baptists.

That mission is now more than sixty years old. For the first quarter of that period its ministry was to the Burmans alone, who were supposed to be about three millions in number, or about three-eighths of the population of the empire. For nearly six years the missionaries were engaged in acquiring the language, and in making known in private ways their religion. On the 4th of April, 1819, a *zayat* was opened at Rangoon for public worship and instruction, and on the 27th of June, in the same year, the first convert from the Burmans,

Moung Nau, was baptized, and received into the church. The mission had been reinforced by the arrival of Mr. and Mrs. Hough in October, 1816; and of Messrs. Colman, Wheelock, and their wives in September, 1818; of Dr. and Mrs. Price, in December, 1823. Mr. Wheelock died in less than a year, and Mr. Colman in less than two years after their arrival. In 1826, a mission was started in Amherst, a new town which had been projected as the English capital after the Burmese war. But in 1828 this was relinquished. In the meanwhile, Mr. and Mrs. Boardman, who had arrived in Calcutta in December, 1825, and on account of the disturbances in Burmah had remained there, had reached Amherst, and were detached to begin a new station at Maulmain on the Salwen, in April, 1827. Dr. Judson and Mr. and Mrs. Wade had also come there. Such concentration was considered undesirable, and accordingly a year after, in April, 1828, Mr. and Mrs. Boardman removed to Tavoy, a town about one hundred and fifty miles south of Maulmain, with a population of over nine thousand, about two-thirds of them Burmans. Up to this time the visible results of the mission had been small. During the first ten years there had been eighteen baptisms. From 1813 to 1819, and in the years 1823-1825 there had been none. At Amherst in 1826 and 1827 four more had been baptized, making a total of twenty-two in a period of fifteen years.

From this time the mission was to have a wider range, with new subjects and richer fruits. It had hitherto been confined to the Burmans, who had shown themselves quite unsusceptible to Christian truth. But at Tavoy, Mr. Boardman was brought in contact with another race, a milder and weaker race, from which was to be gathered a great spiritual harvest. He had brought with him from Maulmain a Karen with the name of Ko-Thah-byu, who had been purchased out of slavery by the missionaries, and whom he soon after baptized. This man for many years preached the gospel to his oppressed and scattered people with great power. This people are scattered through the forests and mountains of Burmah, being entirely distinct from the Burmans, who cruelly oppress them. With some of the customs and manners of the Burmans among whom they live, they have not their language or religion, and are clearly of a different race. They were singularly ready for the gospel. They had no temples, no priesthood, no religious establishment, while their religious traditions were purer and more elevating than those of Buddhism, and in some respects, were preparatory for the new religion, of which the news soon circulated through the jungle, after the advent of Mr. Boardman in Tavoy. They did not

wait to be sought, but came in companies with eager curiosity to his house, and with the request that he would go to their villages and instruct them.

The mission in Burmah thus divided itself of necessity into a ministry to the Burmans and to the Karens. The Karens in the towns understood the Burmese language, and hence acquired a knowledge of Christianity from missionaries, who, like Mr. Boardman, could preach only in that tongue. But soon missionaries were specially designated for their separate instruction; their dialects, heretofore unwritten, were reduced to writing; the Scriptures were translated into them; and while labors among the Burmans were not neglected, and were not unproductive, the evangelization of this ruder race went forward with a rapidity quite out of proportion to the number of missionaries employed. For they soon supplied their own preachers, and their churches were centres of propagation to regions beyond. The division of dialects required further subdivision of labor. There has been a department not only for the Talings, a race distinct from the Karens, though resembling the Burmans only in their religion, but for the Sgaus, the Pwos, the Pakus, the Bghais, the Selongs, the Kemees, the Kyens, and the Shans.

The Burman mission, beginning at Rangoon, has spread itself southward and northward, through Arracan, on the one hand, and Tenasserim on the other, from Akyab to Mergui. It has also penetrated the interior, one hundred and seventy miles north to Prome, and even two hundred miles further to Ava, on the Irrawaddy, and to Toungoo, on the Sitang. It has stations at present in Tavoy, Maulmain, Rangoon, Thongzai, Henthada, Prome, Bassein, Toungoo, and Shwaygeen, and in nearly all of them missionaries for both races. One hundred and forty missionaries, seventy-nine of them female assistants, have been appointed to this mission. It has at present eighty missionaries, four hundred and twenty-three native preachers, three hundred and seventy-two churches with nineteen thousand two hundred and six members.

January 31, 1834, Dr. Judson completed the translation of the whole Bible into the Burman language, and December 29, 1835, it was issued from the press. October 24, 1840, he completed the revision of this work, the crowning work of his life. In 1832, Mr. Wade reduced the language of the Karens to writing, and issued some elementary books for their use. "By the close of 1837, fonts of type were prepared in each of the Karen dialects, and thousands of copies of books for learning the Karen and Peguan languages, as well as tracts

and portions of the Scriptures were immediately published. In 1838, four new presses were added to the station at Maulmain, and one to that at Tavoy, making ten in all connected with the mission.¹ The Rev. Cephas Bennett, who went from this country as a printer for the mission in 1829, took with him the first press to Maulmain, and after a lapse of forty-five years continues to be superintendent of printing. From his last report, it appears that the total issues of the Mission Press, for the year ending September 30, 1874, were 8,619,800 pages, which perhaps is not far from the usual annual issue. From 1830 to 1874, it is estimated that the whole number of pages printed was 164,208,137,² making an annual average issue of about five million pages. For a time excessive reliance may have been placed upon the press, and there may have been at times an unprofitable accumulation of printed matter. But for propagation and instruction, the press has been an agency whose influence and whose results are quite beyond measure.

Almost from the beginning, schools were established at the principal stations, which were usually in charge of the female missionaries. The day-schools were supported in part by the government, and were only tributary to the promotion of Christian knowledge. In the boarding and other schools, which were under the exclusive control of the missionaries, Christianity was made a part of the system of instruction, and many of the pupils became converts. In addition to this more elementary education, schools have been maintained for the training of native preachers. Such a seminary was established in Tavoy, in 1836, under the care of Mr. Wade, with both Karen and Burman pupils. In 1838, the Burman pupils were transferred to the Burman school at Maulmain, which had been started under the direction of the Rev. E. A. Stevens. This school, with a limited number of pupils, was suspended from 1841 to 1844. In 1842, the Acting Board were instructed "to direct special attention to diffusing among the Karens the blessings of education, and to take immediate measures to furnish the native assistants among that people, with such theological education as will enable them most successfully to preach the gospel among the heathen." The Rev. J. G. Binney, of Savannah, was at once invited to leave his church, and assume the charge of a Karen Theological Seminary at Maulmain. He continued there till 1850, when he returned to this country, remaining till 1859, when he went to Rangoon, and re-opened the Seminary there, where it still continues under

¹ Gammell. *Hist. of Am. Bap. Missions*, 140.

² *Fiftieth Annual Report*, A. B. M. U., 42.

his charge. A fund of \$6,000 was placed at the disposal of the Seminary for building purposes, by a gentleman in this country, who has since added a fund of \$4,000, the income to be used in the publication of text-books for the Seminary. Five years has constituted the usual course. The annual support of a student costs about twenty-five dollars, excepting tuition and room rent. It has at present about fifty pupils, which is considerably below the average of the last few years.

In May, 1872, a college was opened at Rangoon for Karens desiring a liberal education, and the Executive Committee were authorized to raise a fund of one hundred thousand dollars for its endowment.

The first mission of the Convention was located for it in Burmah. The second was by its own choice among the North American Indians. The temporary diversion towards home missions, which began at the Triennial Meeting in 1817, sprang in part from interest in this race so near at hand, and the first appointment of domestic missionaries was with their evangelization in view. It was only natural that tribes as degraded, and in as sore need of the gospel as any of the races in the distant East, who had been lords of the same soil, and were fast declining and disappearing before our civilization, should attract the attention of the philanthropist, and especially of the friends of missions. The Convention began its work among tribes far apart from each other. In the South were the Creeks, Cherokees, and Choctaws. On the northwestern frontier were the Putawatomes, the Ottawas, the Otoes and Omahas, the Ojibwas, the Delawares and the Shawanoes. In New York were the Oneidas and Tuscaroras.

The first missionary was the Rev. Isaac McCoy, who, early in 1818, went to Fort Wayne, in Indiana, then a solitary garrison on the borders of civilization, around which were gathered Miamies, Kickapoos, Putawatomes, and Ottawas, among whom he gradually found pupils for a school, and even a few converts whom he baptized. In 1822, he pushed northwest two hundred miles, a hundred miles beyond any white settlement, and established a station in the wilderness, which he named Carey, for the honored English missionary at Serampore. Another station, one hundred miles further north, was established among the Ottawas, and named Thomas, for another of the English missionaries. The station at Carey was substantially relinquished in 1831, the Putawatomes having ceded their lands to the United States, and subsequently removing to the neighborhood of Fort Leavenworth, and finally south of the Osage river, where Mr. Simmerwell followed them in 1833, the other missionaries having withdrawn to Thomas.

In 1844, the mission to the Putawatomes expired. The mission among the Ottawas continued for some years, and for a time bore fruit. But their territory was soon covered with English settlements, in 1836 was ceded to the United States, and the mission, with the Indians connected with it, was removed to Richland, fifty miles northeast of Thomas, where Mr. Slater, who had joined the mission in 1826, labored till the relinquishment of the station, on account of the removal of the remnant of the tribe west of the Mississippi.

In Michigan there was also a tribe of Ojibwas, numbering about four thousand. The Rev. Abel Bingham began a mission among them in 1828, at Sault de Sainte Marie, about fifteen miles southeast of Lake Superior. A school was supported out of the appropriations for education of the United States Government, which were generally distributed through the Missionary Boards. It generally consisted of about fifty scholars. At the end of 1855, the appropriation of the government ceased, and in a short time, the mission, after nearly thirty years' continuance came to an end.

A mission among the Seneca, Tuscarora, and Oneida Indians, in the western part of New York, was established by the Hamilton Missionary Society, and continued under the management of the New York Baptist State Convention. But it was placed under the supervision of the Board of Managers in order to secure for it a part of the appropriation of the United States Government. This care began in 1821, and continued till 1850. The chief station was at Tonawanda, where there was a church and a school, with from forty to fifty members in each. In 1838, a church was formed among the Tuscaroras, with their chief, James Cusick, for Pastor, who, with them, emigrated to the Indian Territory in 1846.

The Cherokees occupied a tract of country in the corners of the three States of Tennessee, Georgia, and North Carolina, and were civilized quite beyond the other Indian tribes. A mission had been started among them by the American Board of Commissioners in 1817, and in the same year the Convention had designated the Rev. Humphrey Posey to commence missionary labor among them. The mission was not fairly begun till the spring of 1820. It owed much to the Rev. Evan Jones, who became its superintendent in 1825, and who remained with the tribe in their emigration beyond the Mississippi. In 1829, in part as a consequence of the more exclusive devotion of the missionaries to the spiritual interests of the people, a religious awakening began, which was very widely felt, and continued through many years. By the close of 1835, three hundred baptisms were re-

ported, and even through the dark period of their troubles with the government, and their removal to the West, this religious interest continued, and one hundred and seventy persons were baptized during the year of their removal.

The Creeks, a fiercer and less civilized tribe, living in the States of Georgia and Alabama, also drew the attention of the Convention, and in 1822, the Rev. Lee Compere was appointed to begin a mission among them, which, under the unfavorable circumstances never met with encouraging success, and in 1829, when the larger part of the tribe emigrated to the West, it was relinquished.

For in 1830, Congress had adopted the plan, which had been favored by the Convention and the Board, of setting apart a large territory west of the Mississippi River for the exclusive occupation of the Indians, and inducing them to settle there. The emigration of the Creeks began in that year, and with them went John Davis, a pious pupil of Mr. Compere, who was appointed missionary. Other appointments were made in subsequent years, schools were established, and in six years there were over eighty members of the churches connected with the mission. But tumults arose among the passionate people which menaced the safety of the missionaries, and their labors were interrupted and finally abandoned. The Cherokees resisted removal; for they were a comparatively civilized people, with a government of their own, and with interests and attachments which could not be readily transferred; but they were at last compelled to yield, and in 1838 took their sorrowful march westward, losing a fourth part of their number on the long, hard way. They had not, however, lost their religion on the journey. In 1841, it was estimated that there were one thousand members in their churches. Mr. Jones settled among them, other missionaries followed, the schools prospered, the churches were enlarged, the press was employed, and meeting-houses were erected. But in 1861 came war, dragging the men into the armies, impoverishing the people, breaking up the churches, in which were about fifteen hundred members, and virtually closing the mission.

Among these and the other Indian tribes west of the Mississippi, the Shawanoes, the Delawares, the Putawatomes, the Ottawas, the Otoes, the Omahas, and the Choctaws, there were at the period of the removal of the Cherokees, twenty-four missionaries and assistants, together with twelve native preachers. In 1841, the missionaries and teachers who were connected with the Shawanoes, Ottawas, Putawatomes, and Delawares—tribes contiguous to each other—were united in

a single mission, of which the principal seat was fixed at Shawanoe, and a subordinate station in each of the other tribes.¹ Various causes gradually detached these missions from the care of the Union, and finally, in 1866, they were entirely relinquished, and all interest in them was transferred to the American Baptist Home Mission Society.

The next missionary undertaking of the Convention was in Western Africa. Its first agent was a remarkable man. Lott Cary was born a slave in Virginia; by his own energy purchased his freedom; learned to read and write; and when about forty years old, against many inducements to remain at home, he yielded to his inextinguishable desire to plant the gospel in Africa. He sailed in 1821, with Colin Teague, also a freed slave, and they established themselves in the colony of Liberia. At Monrovia they formed a church of which Mr. Cary was pastor, and which at the time of his death had a hundred members. Mr. Cary became governor, and was killed by an explosion in 1828, while engaged in the discharge of his civil duties and preparing to defend the rights of the colony. For thirty years the desperate experiment of sending white missionaries to this fatal coast was tried, and at a fearful cost of life. In 1825, the Rev. Calvin Holton, and in 1830, the Rev. Benjamin Skinner arrived in the country, but neither survived long enough to accomplish any missionary labor. In 1835, the experiment was renewed by Messrs. Crocker and Mylne, especially that they might preach the gospel among the native tribes, rather than the colonists. They established a mission at Edina among the Bassas, a people supposed to be about one hundred and twenty-five thousand in number. These missionaries survived the perils of acclimation, and in 1838 were joined by the Rev. Ivory Clarke and wife, but Mr. Mylne in the same year was obliged to retire with shattered health. Mr. Croker reduced the language to writing, and printed some elementary books, and a part of the New Testament. He was a person of great excellence of character, and a most devoted missionary. In 1841, he was obliged to return to this country for the recovery of his health, which, after being to all appearances hopelessly lost, was so far restored that he returned early in 1844; but he died suddenly a few days after his arrival on the coast. Mr. Clarke succeeded for a considerable period in resisting the baneful influences of the climate, and carried on the mission with success. But in 1848, having lingered too long, waiting for a successor, he sailed for this country, and died on his passage. The mission had been reënforced in 1840 by the arrival

¹ Gammell's *Hist. of Am. Bap. Missions*, 337.

of Messrs. Constantine and Fielding, but Mr. Fielding fell a victim to the climate within six weeks, and within a little more than a year Mr. Constantine was compelled to abandon the field. Early in 1853, Messrs. Goodman and Shermer, with their wives and the widow of Mr. Crocker, arrived at Bexley, whither the mission had been removed from Edina in 1845, that they might take up the work so often abandoned. Within a year Mrs. Shermer and Mrs. Crocker died, Mr. Shermer returned to this country, to be followed by Mr. and Mrs. Goodman in 1855, and in 1856 the mission was relinquished. In 1868, it was revived by the appointment of a Missionary Committee in Liberia, through whom native laborers have since been employed, and a training school for ministers established. In May, 1875, they reported ten preachers, and ten churches with five hundred and twenty-five members.

Soon after the formation of the Southern Convention, the Board commenced a mission in Liberia, conducted by colored men. Prior to 1863, "some twenty-four stations were maintained, twenty pastors and twenty-six teachers being employed. There were about twelve hundred church members, and seven hundred pupils at the schools, while more than one thousand converts had been baptized."¹ After that year the mission was left to its own resources.

In 1849, a mission had been commenced by the same Board considerably farther to the eastward on the coast, and especially in the kingdom of Yaribah or Yoruba. Before 1863, when the operations of that Board were greatly arrested by war, sixteen missionaries had been appointed. Of these two did not go, two died, eight returned to this country, and four remained. In 1870, no missionary continued on the field.² Since then two missionaries have been sent out. Mr. Bowen, who had been connected with the Yoruban mission, in 1860, was transferred to a mission which in that year was started in Brazil, but which was very soon abandoned.

It may be added here, that in 1835 the Board of the Triennial Convention attempted to establish a mission for the benefit of colored people, in the island of Hayti. Mr. William C. Munroe, an educated man of color, went to Port au Prince, gathered a church of twenty-one members, but in the course of a couple of years retired in poor health, and discouraged by the prospects of the mission, which was then relinquished, and has never been resumed. In 1867, the Board of the Southern Convention resolved on a mission to Hayti, and appointed

¹ *Life and Times of James B. Taylor*, 257. ² *Life and Times of Taylor*, 256; 356.

the Rev. Arthur Whiting, who had been converted and served as a minister on the island. But he died suddenly a few days after his appointment, and nothing further has been done.

The mission in Burmah found a large and spreading field on its hands, quite large enough perhaps, if thoroughly cultivated, to tax the resources of the Society by which it was supported. But it was hardly in the natural course of things that other parts of the Oriental world, and other races, near or remote, should not invite an extension of missionary labor. The mission in Siam was the first offshoot of the Burman mission. It was designed in part for the Siamese, and in part for the Chinese, who constitute by far the larger part of the population of Bangkok, the capital of the kingdom. To that city the Rev. John Taylor Jones, who had been for a time stationed at Rangoon, removed in March, 1833, under the advice and appointment of the missionaries at Maulmain, receiving the subsequent sanction of the Board of Managers. Here he died in 1851, having completed the translation of the New Testament into Siamese in 1844, and after nearly twenty years devoted to the hopeless task of lodging Christianity in the minds of a people singularly unsusceptible to its saving truths. The mission so far as directed towards the native population has lacked success. A few converts have been made, but in 1849 the historian of our missions could say: "After fifteen years of the labors of the missionaries, prosecuted amidst all the advantages of the press and of the translated Scriptures, Siam now presents not a single Christian church for her own people, rising among her countless temples of heathenism, and scarcely a single worshipper of the true God kneeling in spiritual devotion, amidst her millions of idolaters."¹ For a number of years the mission has received no re-enforcement, and has been virtually abandoned.

This mission was really a stepping-stone towards China. At its inception no entrance into the Chinese Empire was possible, while in Bangkok there was a large Chinese population, estimated at not less than sixty thousand, among which missionary labors could be prosecuted, and from which in the course of forty years spiritual fruit has been gathered. It was with reference to a mission among the Chinese that the Board, after hearing that Mr. Jones had gone to Bangkok, appointed the Rev. William Dean, who reached that city in June, 1835, where he is now spending his last years, amidst a harvest which surpasses any gathered through any of the forty years of the mission.

¹ Gammell, *Hist., of Am. Bap. Missions*, 195.

In September, 1874, he reports five churches with two hundred and seventy members, of whom one hundred and forty, over one half, had been baptized within the year. There have been fifteen missionaries stationed at different times at Bangkok; besides three female assistants.

The next step in the advance towards China was in September, 1836, when the Rev. J. L. Shuck established himself at Macao, a Portuguese port about seventy miles below Canton, where in 1841 he was joined by the Rev. I. J. Roberts. It was in that year that a war broke out between England and China, which terminated in a treaty in 1842, which altered the relations of China to the civilized world, and gave a new and long-desired opportunity for the enlargement of missions. The island of Hong Kong was ceded to Great Britain, and the five ports of Canton, Amoy, Foo-choo, Ningpo, and Shanghai were opened to British commerce and residence. The missionaries at Macao, with Mr. Dean from Bangkok, soon established their mission at Hong Kong, and brought Christianity so much nearer to, and within the very confines of, the haughty empire which had been closed so effectually against all foreign or Christian influence. This mission was continued, with varying fortunes and with changes in its members, until 1860, when it was transferred to Swatow, on the main-land, as giving better access to the people speaking the Tie Chien dialect, among whom its labors had been principally performed. It has two missionaries, with Miss Fielde, a female assistant, ten native preachers, two schools and twelve out-stations,

The next station established was much farther north, in Ningpo, a city of 250,000 inhabitants. Dr. D. J. McGowan had opened a medical hospital there in 1843, and established his residence there in 1845, being joined by the Rev. E. C. Lord in 1847, and by Mr. Goddard, previously stationed at Bangkok, in 1848. Mr. Goddard died in 1854, having translated into Chinese the New Testament and the principal part of the Pentateuch. It has at present four missionaries with their wives, twelve native preachers, thirteen chapels, one theological school, and three common schools. There have also been stations, with a missionary at Hang-chew, and at Lo-ah-zing.

In 1845, Mr. Shuck left Hong Kong to establish a station in Canton. In that year the Southern Baptist Convention was formed, and he connecting himself with it, the mission was transferred to that body. Stations have also been established by it at Shanghai, one of the most northerly ports, and also at Tung-chau, in the Shan-Tung province, still further north. In 1863, twenty-two missionaries had been appointed

by this Board to its missions in China, of whom at that time but five remained, with two female assistants. In 1875, the missionary force numbers sixteen persons, with two hundred and ninety-five members in the churches.¹

It was but in the natural course of events that Japan should follow China in opening her long-closed gates to the commerce, the ambassadors, and the missions of the Western world. A natural desire was felt to enter so inviting a field, and in 1873 a mission was started in that country. It was nominally the adoption of a mission of the Free Mission Society. The Rev. Nathan Brown, D. D., who had been for twenty years a missionary in Assam, was designated to this mission, first by the Free Mission Society, and afterwards by the Union, and proceeded to Yokohama, where he was afterwards joined by the Rev. J. H. Arthur and the Rev. J. T. Doyen, who have since removed to Yedo, the capital. A beginning has been made, and under omens of success.

The next mission was that to Assam, a country on the northwestern frontier of Burmah, lying mainly in the valley of the Brahmaputra, and extending to the borders of China. That a mission there might open an avenue into China, then sealed against foreigners, was one of the original inducements to its establishment. It was another offshoot of the Burman mission, and originated in the invitation and liberal offers of Captain Francis Jenkins, the British Commissioner at Assam, who, with a philanthropic interest in the people among whom he was stationed, desired that they should receive the benefit of missionary labor. The proposal made to the missionaries at Maulmain was referred to the Board of Managers, who at once acceded to it, and left to the missionaries the immediate execution of the plan. The Rev. Nathan Brown, who had been for a time at Rangoon, and had devoted two years to the study of the Burman language, and Mr. Oliver T. Cutter, a printer who had had considerable experience in printing in the Oriental tongues, were designated to begin the mission. It was begun in March, 1836, at Saduja, a town in the northeastern extreme of the Province, and far up the valley of the Brahmaputra. Beginning so far up the river, it has in process of time gone down the course of the stream with its stations, planting them successively at Jaipur, which with Saduja, was early abandoned; at Sibsagor and Nowgong in 1841; at Gowahati in 1843; and at last farthest down among the Garos at Gawalpara in 1867. The first missionaries were followed by Rev. Miles Bronson, who was designated to this mission in 1836, and

¹ *Life and Times of J. B. Taylor*, 255, 359. Dr. Tupper in *Religious Herald*, Sept. 30, 1875.

has now become its father, after a continuous service of nearly forty years. Twenty missionaries with their wives, and four female assistants, have been connected with the mission, many of them with a comparatively brief term of service. It has at present eight missionaries, with the same number of ladies, distributed among its four stations. It has four churches, with six hundred and twenty-six members, and twenty-six native preachers. One hundred and thirty-eight were baptized in 1874, more than half of them among the Garos at Gowlpara. The greatest recent success of the mission has been among this tribe. The earliest labors of the mission were expended upon the Assamese, though it was originally designed that they should embrace the Singphos, the Khamtis, and the Nagas. The first Mikir was baptized in 1863, the same year with the first Garo. The Nagas are a vigorous, passionate, independent tribe, and, though the object of constant solicitude on the part of the missionaries, have not yet been reached. Much reliance has been placed in this mission upon schools, which have been established at all the stations, receiving considerable aid from English residents and officials, and furnishing many of the converts from their pupils. In 1843, Mr. Bronson projected an Orphan School at Nowgong, into which destitute children from all parts of the province should be gathered and trained under decided Christian influences. For many years it was sustained by the generosity of residents, and without cost to the mission. It was in this school that, in 1846, a new day of hope dawned upon the mission in the baptism of seven of its pupils, and it has since been visited by revivals of religion. The New Testament was translated by Mr. Brown, and he and Mr. Cutter commenced the publication of a monthly journal called *Orunodoi*, or *The Rising Dawn*, which is still continued, and has a useful circulation among the people. By the last reports there are six hundred and sixty-seven pupils in the schools, and the mission reënforced has entered upon a prosperous period in its career.

The only remaining Oriental mission is one remote and disconnected from the others, among the Teloo goos on the western side of the Bay of Bengal. They are a race without a country of their own, being scattered, to the number of from ten to fourteen millions, through the dominions of the Nizam, and the Presidency of Madras. They are said to be among the superior races of India, with a language of beautiful structure and great copiousness, and one half of the male population are able to read. Their religion is Brahminism; and, though the system of caste is a grave obstacle to Christianity, they are not unsusceptible to spiritual truths, and the improving influences of a better civilization.

In 1835, the Convention met in Richmond, Virginia. There were causes which raised its hopes and animated its members with purposes and expectations of great enlargement of missionary labors in different directions. With a delegation from the Baptists of England, who were most cordially received, there was also present at the meeting the Rev. Amos Sutton, who had been a missionary of the English General Baptists in Orissa, a province in the eastern part of the Deccan, on the Bay of Bengal. He called attention to the Teloogoos, and urged the establishment of a mission among them. The spirit of expansion took this direction, and the Board decided at once to send two missionaries to this people. Messrs. Day and Abbott were designated to begin this mission; but on their arrival at Calcutta, in February, 1836, Mr. Abbott was detached for the remarkably efficient work which he afterwards performed among the Karens, while Mr. Day, after some delay and a temporary residence in other places, established himself in Madras. For nearly four years he labored alone, and while it was not altogether in vain, not a single Teloogoo had been converted. In February, 1840, he removed to Nellore, a large Teloogoo town more than a hundred miles north of Madras, where, in a few weeks, he was joined by the Rev. Mr. Van Husen and his wife. In September, the first convert from among the Teloogoos was baptized. But in 1845 the health of all the missionaries was so seriously impaired that they were obliged to leave the mission, which for more than three years after was left in the hands of native assistants.

In 1848, the Union met at Troy, N. Y., and the question was most seriously and earnestly considered, whether the mission among the Teloogoos should be relinquished or reinforced. It was finally decided to revive the mission, and Messrs. Day and Jewett arrived in Nellore, in April, 1849. In 1853, Mr. Day returned to this country, and early in 1855 his place was taken by Rev. F. A. Douglass. The year 1867 was a memorable one in the history of this mission. In 1866, there was the single station at Nellore, with a church of thirty-eight members; eleven of them baptized during that year. The next year thirty-three were baptized. A station had been established by Mr. Clough, who had joined the mission in 1865, at Ongole, a town about seventy miles north of Nellore. A great spiritual movement began among the people, inquiry was excited, frequent conversions occurred, and in 1868 an addition of sixty-eight persons to the church by baptism was reported. The work has been pushed far and wide; new stations have been established at Ramapatam and Alloor; a Theological School was opened at Ramapatam early in 1874; there are sixteen missionaries,

fifty-nine native preachers, twenty-seven schools and a normal school of one hundred and forty pupils; and December 31, 1874, there were 3,626 members in the four churches. The baptisms reported were in 1869, 102; in 1870, 628; in 1871, 569; in 1872, 915; in 1873, 477; in 1874, 708; in 1875, 189.

In 1826, the Convention released itself from its connection with Home Missions and the Columbian College, and soon began to look abroad for opportunities to enlarge its foreign work. The primal impulse of which it was born, and which gave it the breath of life, and its first name and glory, came from a pity and a charity for races to whom Christ had never been offered. It started with a message to the heathen, and they were numerous enough and miserable enough, and as it has proved, accessible enough to employ all its energies. But at this period there were the beginnings and signs of great political change in Continental Europe. The revolution in Greece had been consummated. That in France was at hand. There were here and there awakenings of spiritual life, and the Baptists naturally felt sympathy for any symptoms of uneasiness under the ecclesiastical despotism and ritual religion which they thought might be shaken by the political revolutions. In 1828, the Board issued an address to the churches, in which they said, "The special events of Divine Providence are opening in Greece a wide and effectual door for the introduction of uncorrupted Christianity. And the Board earnestly hope that it may be in their power at no distant period to commence in that interesting country a vigorous system of evangelical operations." In 1829, a Committee of the Convention recommended opening a mission in Greece. In 1832, the Convention empowered the Board "to take the requisite steps to ascertain the expediency and practicability of enlarging the scope of Foreign Missions so as to include France, parts of Germany, and Greece."

There was present at this meeting the Rev. J. C. Rostan, an educated Frenchman and Baptist, deeply interested in the spiritual welfare of his native country. In the Autumn of that year, he sailed for France in company with Professor Irah Chase, who had been appointed by the Board to make inquiries in regard to the opportunities and the practicability of missionary labor there. The result of these inquiries was the establishment of a mission, and the appointment of the Rev. I. M. Wilmarth, who went to Paris in June, 1834, returning in September, 1837. Messrs. Willard and Sheldon joined the mission in November, 1835, Mr. Sheldon remaining four years, and Mr. Willard till 1856. Dr. Devan, who had been connected with the Chinese

mission, joined this mission in 1848, and remained till 1853. Since 1856, aid has been furnished, but none but native preachers have been employed. At the close of 1874, the number of members in the churches was five hundred and forty-eight. There had been forty-two baptisms during the year. Eight native preachers are employed by the Union, whose annual appropriations to this mission are from five to six thousand dollars. It has passed through various fortunes, its members and their churches meeting many persecutions, and at times, as in the last part of the reign of Louis Philippe, and under the late Emperor, having their liberty of worship very seriously restricted. But through all adversity they have held fast, humble but faithful witnesses for spiritual religion and spiritual liberty.

The mission in GERMANY was indigenous, though always receiving foreign aid, and started on its prosperous career under the auspices of the American Baptists. It had no leader, and has had no agents from other countries, and has found in its own spiritual vitality the forces of its wonderful increase. Its leader and actual originator was the Rev. John G. Oncken, of Hamburg. He had been for ten years or more engaged in evangelical labors in that city. In 1833, he was visited by Professor Barnas Sears, at that time prosecuting studies in Germany, and who had been requested by the Board of the Convention to make inquiries in regard to the Mennonites, and the possibility of starting or reviving Baptist churches in that country. He was found to be already a Baptist in his convictions, and he at once requested baptism of Professor Sears. April 22, 1834, he and six others were baptized in the Elbe, and organized into a church, of which Mr. Oncken soon was ordained the pastor. In September, 1835, he was appointed a missionary by the Board, and continued in that service till his resignation in 1873, a period of nearly forty years. He became at once the centre, the inspirer, the leader, of an immense and persistent missionary activity. In 1837, a church was formed in Berlin; in 1838, in Oldenburg; in 1839, in Copenhagen. In 1839, Mr. Oncken was imprisoned, and again for a brief term in 1843, and in 1851 was expelled from Berlin. Persecution raged against the Baptists, but after the usual law they grew stronger and more numerous. In 1849, a Triennial Conference was formed, including four Associations, with about twenty-eight hundred members in the churches. In 1852, missionaries had penetrated into Russia, Silesia, and Lithuania. Twenty-five years after the formation of the church in Hamburg, there were eight thousand members in the German churches, and over thirteen hundred had been added to that single church. The torch

has been passed from hand to hand, and new lights have been kindled in every direction, not only in Denmark, but in Switzerland, in Poland, in Wallachia, in Moldavia, in Courland, and even in Turkey. In 1864, when the German mission was thirty years old, it had eighty-four churches, and thirteen thousand six hundred and eighty-three members. The advance since that time will be seen by the following statement:

1865.—Churches	88	1868.—Members	17,088
“ Members	14,218	“ Baptisms	1,567
“ Baptisms	1,418	1869.—Churches	101
1866.—Churches	87	“ Members	18,218
“ Members	15,229	“ Baptisms	2,171
“ Baptisms	1,687	1870.—No report made by Executive Committee.	
1867.—Churches	93	1871.—Churches	103
“ Members	16,050	“ Members	19,393
“ Baptisms	1,698	“ Baptisms	1,290
1868.—Churches	96		

There is no later report made by the Executive Committee to the Union, and they say that they have only a meagre account of the progress of the work.

Internal troubles have arisen, which no foreign agency is competent to compose, and it is evident that the former relations of the Union to the work in Germany must soon cease. With over a hundred churches and twenty thousand members, with nearly three hundred preachers, with so much spiritual vitality, with toleration secured, with such great responsibilities, and with the momentum already gained, the withdrawal of the Union from further counsel or aid cannot arrest a movement which carries in it so much promise for the great and strong German nation, now politically united, and engaged in a struggle for its own independence of a politico-ecclesiastical despotism beyond the Alps. There is here, the nucleus of a growing denomination, and a religious reformation; the leaven of a new spiritual revolution; the hope of things greater and better in the forty years to come. And it will be the joy of American Baptists to have been ministers, though only by their sympathy and pecuniary gifts, to such a work and such a result.

Though GREECE was the first European country where the Board contemplated missionary labor, it was eight years before a mission was actually begun, and not till France and Germany had already been occupied. The first attempt was made at Patras, a considerable town in the

northern part of the Morea. Messrs. Pasco and Love arrived there near the close of 1836. Here they opened a school, and engaged in the distribution of the Scriptures and tracts. Other stations were proposed, but in 1839 Mr. Pasco left the mission on account of ill health, and in 1840 Mr. Love removed to the Island of Corfu. This is the capital of the Ionian Republic, which at that time held a sort of colonial relationship to Great Britain. Here the mission was continued till 1851, Mr. Love leaving it in 1842, and being succeeded by the Rev. Albert N. Arnold, in 1844. The Rev. R. F. Buel had arrived there in 1841, but, scarcely six months after, a popular tumult was raised against him, and he was obliged to retire. In 1844, he was designated to begin a mission at Athens, and took up his residence at Piræus. Mr. Arnold, in 1851, relinquished the station at Corfu, and removed to Athens. The mission gave small encouragement in the way of visible fruit. The congregations were small, and very few conversions occurred. Through the schools good influences were diffused, but the native Greeks were singularly difficult to reach. As early as 1845, the Board had proposed to discontinue the mission, but the very faithful and excellent missionaries asked for delay and longer trial. At last, in 1855, both of them returned to the United States, and the mission was closed. In 1870, Mr. D. Z. Sakellarius, a native Greek, and one of the converts of the mission, was ordained and appointed a missionary.

It was but natural that under similar conditions, and by the flying even of some chance spark from Germany, there should be kindled a new spiritual flame in the midst of the Lutheranism of the countries at the North, DENMARK, NORWAY, AND SWEDEN. In 1839, Mr. Köbner, who for many years filled an important place in the German mission, visited Denmark and Holstein, and in that year a church was formed at Copenhagen, the Danish capital. A Baptist Church had been formed in Sweden in 1848 through the agency of Mr. F. O. Nilson, a missionary of the American Seamen's Friend Society, who had been baptized by Mr. Oncken at Hamburg, in the previous year. In 1851, he was banished, and the members of the church emigrated to this country. Meanwhile a Lutheran clergyman, the Rev. Andreas Wiberg, had renounced his position in the State Church because he could not administer the Lord's Supper indiscriminately to all comers, and finally having changed his views of baptism, was baptized at Copenhagen, July 23d, 1852, when on a voyage to this country for the restoration of his health. In 1855, he returned to Sweden with a commission from the American Baptist Publication Society to act as

Superintendent of Colportage. He found a Baptist movement already started, and that nearly five hundred persons had been baptized. In ten years, at the end of 1865, there were seven associations, with one hundred and seventy-two churches and six thousand four hundred and eleven communicants. Till this time the mission in Sweden had been under the care of the Publication Society, but in March, 1866, it was transferred to the Missionary Union, and Messrs. Wiberg, Broady, and Edgren, natives of Sweden, were appointed missionaries. A seminary for training ministers was established at Stockholm, which has sent out from thirty to forty preachers. At the close of 1874, there were in Sweden ten associations, two hundred and twenty-eight churches, sixty-eight meeting-houses, ten thousand and seventy-five communicants, and there had been seven hundred and fourteen baptisms during the year. In Norway, there are seventeen churches with about four hundred members. In Sweden, the Baptists still suffer under legal disabilities, besides being overshadowed by the predominant influence of the Established Church. But they have increased rapidly, and have introduced leaven whose power will be felt more and more.

In 1869, a revolution arose in SPAIN, Queen Isabella was expelled, a Republic proclaimed, and religious liberty established by the fundamental law. Such a change in a country so long wedded to the Roman Church, and so effectually closed against any other religious communion, at once attracted the attention of all Protestant Christians. Among the persons who entered Spain at this time was the Rev. William J. Knapp, an American gentleman with considerable proficiency in some of the European languages, who in the same year engaged in independent missionary labor at Madrid. Under his auspices a Baptist Church with thirty-three members was formed in that city, August 10, 1870. On the occurrence of this event the Executive Committee of the Union at once adopted the mission, and appointed Mr. Knapp its missionary. Four churches have been formed with two hundred and forty-four members, and there are four native preachers. Since the revolution Spain has passed through such political vicissitudes as inevitably embarrass missionary labor. With a President, a Dictator, a King, and with at last a contestant for the throne keeping the country vexed with chronic civil strife, and parts of it the scene of war; with a present so unsettled, and a future so uncertain: with religious freedom standing on no very secure basis, and jealous reactioners watching and impeding every Protestant tendency, it is not to be expected that any immediately abundant harvest will appear. The mission has been recruited the past year by the accession of the Rev.

R. P. Cifré, a native of Spain, who has passed through a theological education in this country.

In the year 1871, the Southern Baptist Convention established a mission in ITALY. Dr. W. N. Cote, who had been residing in France for some years, was appointed a pioneer missionary, and after the transfer of the Italian capital to Rome established himself there. In 1872, he reported three native evangelists, a colporteur, six stations with a church at each, and two hundred and seventy-one members. Subsequently troubles arose, Mr. Cote was dismissed, and the Rev. Dr. George B. Taylor, of Virginia, was appointed to take charge of the mission, which he did in 1873. The Rev. W. C. Van Meter, in the year 1872, commenced his Bible school mission in Rome, under the auspices of the American Baptist Publication Society.

In EUROPE, the Missionary Union has five missions, three of them carried on entirely by native agencies, and with only one American in them all. The number of native preachers is four hundred and sixteen. There are three hundred and thirty-six churches, with thirty thousand eight hundred and sixty-four members.

In ASIA, it has five missions, with twenty-one stations, and one hundred and thirty-five missionaries. The number of native preachers is five hundred and forty-seven. There are three hundred and ninety-five churches, with twenty-four thousand one hundred and seventy-eight members.

It has in all its missions one hundred and thirty-nine missionaries, nine hundred and seventy-three native preachers, and seven hundred and forty-one churches, with fifty-five thousand five hundred and sixty-seven communicants.

Such in summary is the part taken by American Baptists in the missionary movement of the nineteenth century. It is a work which has been carried on parallel with other enterprises recorded in this volume, and is but a part of the actual contribution made by them to the advancement of the kingdom of God among men. To compare it with what has been done in other directions, or by other communions, or even with what it had been possible to do, is unnecessary, and might be neither accurate nor instructive. This account gives but a scanty idea of what has been put into the work, and of the returns it has made. To say that sixty years, that five millions of dollars, that four hundred lives, more or less, longer or shorter, have been expended, and that fifty thousand and more persons have become true Christians, many of whom were Pagans before, is to convey only in gross an idea of a movement whose very nature is, and whose increasing result must

be, to act as a spiritual force in the life of tribes and even nations of men ; which is a leaven and a seed containing incalculable futures. What has been done for evangelization has been done also for education, for civilization, for more commodious and nobler life. What has been done has been done for the future, and is vantage and preparation for work to come. Indeed, its significance is that it is but the beginning of an accelerating movement which grows as it advances. It cannot expend itself so long as its source is in a steadfast faith, and a living church, and the Eternal God ; and as it expands it accumulates. It enlarges its field, and it multiplies its instruments.

Indeed, turning from the century whose account is closed, and forecasting the new period, we can anticipate that some of the present missions will expire before long, their work being left to native agencies, while they are transferred to regions beyond. For this reason, added to other sufficient considerations, we have been withdrawing gradually from the continent of Europe. The Karens are rapidly accumulating resources for self-support, and will follow the example of the Sandwich Islands, in releasing themselves, or being discharged from foreign dependence. Missions only *plant* Christianity. Continued too long, they cease to be a blessing. But transferred to new fields, the tribe they have converted only becomes a new centre of propagation, and so by every tendency at home and abroad the work is cumulative, and for years to come cannot reach its natural boundary. Progressive in their nature, with expanding fields and facilities, from the top of these sixty years, Missions may survey the remnant of this century, and the first three quarters of the twentieth with inspiring expectations. Experience, the experiment of two generations, has proved much, and furnishes great foundations as well as great hopes for the time to come. Unless Christianity dries up in the old seats of its power, unless the Church withdraws as from a forlorn undertaking, and its missionary impulses wane from exhaustion, nothing but some great convulsion of civilization, or some unforeseen Providential barrier thrown across the path, can take away from our descendants, at the end of the second century of the American Republic, the joy of seeing the little seed carried by Judson and his wife into the distant East but two generations ago, in three generations more rivalling in productiveness the "handful of corn" brought in the Mayflower at the beginning of our history. Growing at home, with more churches and more preachers and more money to draw upon, and growing abroad, with new converts and enlarging Christian communities, and all the accumulated resources of missionary experience and labor, with a

world open and facilities multiplied, no reason appears why within another hundred years Christianity shall not lodge itself in all countries, and acquire world-wide spread, if not dominion. No reason appears why the Baptists shall not increase as they have done, or why they should be less energetic or less successful in their evangelizing work. Withdrawal from missions, or diminution of missionary enthusiasm, indeed anything less than progress in foreign missions corresponding with increase of numbers and wealth, and with the demand made by the enlarging field, would be a confession of weakness, and an omen of decline, if not of extinction. The Baptists, like every other sect in the Christian Church, are to stand or fall, to live or die, to fulfill or to miss their Providential calling, as they are faithful to the original idea and spirit of Christianity as a missionary religion. Their gains will be temporary and worthless, and their doom sure and deserved, if for any reason they lose the spirit and fall back from the work of missions. They have other things to do. But they best take care of themselves and their future by taking care of the world. And God, if he is the God and Father of our Lord Jesus Christ, and is pledged to the triumph of his kingdom, will take care of those who are pledged to the same work, and whose honor and interests and destiny are bound up with the coming of his universal kingdom, and the conversion of all nations unto him.

VII.
IN SUNDAY-SCHOOL WORK.

BY REV. WARREN RANDOLPH, D. D.

VII.

IN SUNDAY-SCHOOL WORK.

SUNDAY-SCHOOLS, as now conducted, are the growth almost entirely of less than a hundred years. When the Declaration of American Independence was made, such schools scarcely had an existence. True, there had been some previous attempts to provide religious instruction for the young. In New England the Congregationalists, and in Pennsylvania the Seventh-day Baptists had organized schools for this purpose, but these efforts were limited in their influence and transient in their nature.

It was not until five years after the establishment of the American nation, that Robert Raikes began his beneficent work in England. An effort in this direction was made in Virginia, in 1786. It appears, however, not to have been successful.

It was in 1791 that Sunday-schools were *permanently* established in the United States. In that year "The First-Day, or Sunday-school Society" was organized in Philadelphia. Although the schools of that Society differed somewhat from the schools of to-day, still they were the harbingers of those that were coming.

The first of these schools was opened, for females exclusively, in February, 1791. The instruction given was to be confined to "writing and reading from the Bible, and such other moral and religious books as the Society may from time to time direct." The teacher was allowed \$80 a year for tuition and room rent. This sum was afterwards increased to \$100. The hours of instruction were from 8 to 10.30 in the morning, and from 1 to 3, or from 4 to 6.30 in the afternoon, as might be preferred. Other schools were soon after opened by the Society on the same terms. Subsequently \$1 for each new scholar was added to each teacher's annual stipend.

Not long after this a teacher was employed by the mill owners at Passaic Falls, N. J., to give instruction on the Lord's Day to the children of their employes.

In New England, there was a similar movement. At Pawtucket, four miles from Providence, R. I., Mr. Samuel Slater had erected the first cotton mill in America, and around it had gathered a large population. To prevent the children of these factory hands from growing up in ignorance, a school was established on Sunday for their instruction. The teachers were paid for their services, and some of their receipts for salary are still in existence.

The precise date of this movement is in doubt, nor is it entirely certain who originated it. The year 1797 is the date frequently given, though one of the early pupils of the school, who is still living, thinks it was organized in 1804. He is also of the opinion that it owed its existence to a suggestion made to Mr. Slater by Mr. David Benedict, then a student for the ministry in Brown University, at Providence. Mr. Benedict had been invited to preach at Pawtucket, and there soon organized the First Baptist Church, of which he became pastor. The Sunday-school, if not founded by him, received his fostering care, and soon became one of the important agencies in promoting his work. It became identified with him, and is to-day the Sunday-school of the church of which nearly three quarters of a century ago he was pastor.

Baptists seem very clearly entitled to the honor of establishing the first Sunday-school in the South. It was organized by the Second Baptist Church in Baltimore, in 1804, and with varying measures of success, has continued until now. It appears from the first to have been designed solely for *religious* instruction, and so, from the outset, differed from all others then in existence.

It was eleven years after this, before Sunday-schools conducted on the present plan were established in the city of Philadelphia. In this, Presbyterians seem to have led the way, their school having been opened September 14, 1815.

On the following Sunday, September 21, 1815, three ladies of the First Baptist Church inaugurated a similar movement. Their efforts were at first directed to the children of poverty, ignorance, and degradation. One of the number, however, correctly reasoned, If the children of church members were in the school, it would be an encouragement to others. She, therefore, had her own son accompany her, and thus prepared the way to make the school a place of religious instruction for all classes and conditions.

When these Christian women first suggested the undertaking it met with no little opposition, on the ground that it would be making an exhibition of the children to be gazed at on the Lord's Day as a company of paupers. Other members of the church simply treated it with in-

difference, while the pastor, the good Dr. Holcombe, had nothing more encouraging to say than, "Well, sisters, you can but try it; blossoms are sweet and beautiful, even if they produce no fruit." But they did produce fruit, and fruit as beautiful as blossoms ever promised. The little lad, whose Christian mother led him as the pioneer for the children of Christian parents, became the devout and eloquent Dr. Morgan J. Rhees, whose praise, a quarter of a century ago, was in all our churches. Following him from that school has been a long line of active disciples, of ministers and missionaries—some of them as devoted and useful as any the denomination has ever had.

In Boston, Baptists seem to have been foremost in this modern Sunday-school enterprise. The wife of the Rev. Dr. Sharp, having learned in New York of the Sunday-school work just inaugurated there by Mrs. Isabella Graham and her daughter, Mrs. Divie Bethune, resolved upon a similar work in Boston. The result was the formation of the Charles Street Baptist Sunday-school, in June, 1816. That school has had an unbroken history till now, one teacher having had charge of the Infant Class for more than fifty years.

Thus far Sunday-schools seem to have been confined to the cities and larger towns. But now they were about to be extended to the country. The first Sunday-school of this kind of which we have been able to find any record, was established at West Dedham, Mass., early in the year 1817. Its founder was Mrs. Betsey Baker, a member of the Baptist Church, in Medfield, Mass. She had formerly lived in Rhode Island, where she had probably learned something of the work, and had caught something of the spirit of Mr. Benedict and his associates at Pawtucket. In her new home she immediately gathered the children of the neighborhood in an unfinished chamber of her own house, to give them religious instruction on the Lord's Day. Sixteen was the number at first enrolled. She had few books except her Bible, and to teach that was from the first her object. From the proceeds of "straw-braid," which she was the first to manufacture in this country, she purchased a few useful volumes, and for many years kept them in a small chest, which she could carry under her arm, and which is still preserved as a precious memento by her children. This devoted woman labored in the cause for nearly half a century. At first she bore the burden almost entirely alone, but she lived to see her school grow into a Baptist Church, and then to see this expand to well-nigh half a dozen other schools and churches.

Thus it will be seen, it was nearly half a century after our Republic was founded before the present Sunday-school system was fairly estab-

lished. Since then its growth has been amazing. As Baptists had a conspicuous part in beginning it, so have they fully maintained their position in all the history of its progress. They have an honorable record in keeping it abreast with the tide of western emigration, and have scarcely been outdone in efforts to elevate and improve it.

Two Baptist missionaries, Rev. John M. Peck and Rev. James E. Welsh, established the first Sunday-school *west of the Mississippi River*. A Baptist teacher, Miss Harriet E. Bishop, gathered the first school of the kind in *the extreme North-west*, on the upper Mississippi, in what is now the beautiful city of St. Paul, Minnesota. Baptists, with one scholar and two teachers, founded the first Sunday-school *on the Pacific coast*, in the State of California. Almost everywhere this work of the denomination, both on account of its extent and its efficiency, has been a credit to ourselves and has called forth the commendation of others. The methods by which it has been carried on may be arranged under the heads of 1. Organization: 2. Literature: 3. Sunday-school Missions: 4. Systematic Bible Study, and 5. Sunday-school Music.

1. *Organization*. As our Sunday-schools began to multiply those engaged in them were drawn to each other. By mutual counsel they were aided in their work and incited to exertions for its improvement and extension. With these ends in view the Baptists of the Eastern States early organized "The New England Sabbath-school Union." This Union formed a rallying point for our brethren of the section where it was located, and for many years it was for them a most important auxiliary. Meanwhile local Conventions and Associations were multiplied, and finally, 1840, THE AMERICAN BAPTIST PUBLICATION SOCIETY so enlarged the sphere of its operations as to make the promotion of Sunday-schools a prominent work. In 1856, "The New England Sabbath-school Union" disbanded, when The American Baptist Publication Society became the great National Sunday-school Society of the Denomination.

For several years there has also been a "Sunday-school Board" among the Baptists of the South. These two organizations in their harmonious working exert an influence second to no other in the promotion of fraternal feeling. The two National Sunday-school Conventions we have held—one at St. Louis and the other at Cincinnati—have furnished the most delightful evidence of denominational unity seen since the war. These Conventions were justly regarded as prophecies of the future, and there are not a few, both North and South, who believe that our Sunday-school work is doing more to heal the old divisions than all other agencies combined.

Our organization for Sunday-school work is by no means perfect. The spirit of independence among our people leads many to stand aloof from organization altogether. Others, in the exercise of their freedom, choose to co-operate with undenominational societies, and so, in many cases, our real strength is not marshalled. All this works greatly to our disadvantage. We are not even able to state definitely what we have done. We have, as yet, no method of collecting reliable Sunday-school statistics. While there are known to be more than 21,000 Baptist churches in the United States, we have reports from only a little more than 9,000 Baptist Sunday-schools. While we have about 1,800,000 church members, we only have reported 700,000 in our Sunday-schools. These figures, we know, fall far below the facts, and we are undoubtedly warranted in estimating our schools as exceeding 10,000, with a membership of at least 1,000,000. It is to be hoped the time is not distant when the figures may be given more exactly, as will be the case when we have a more perfect organization. Organization has not done for us what it might, still it has been an important factor in some of the grandest achievements we have made.

2. *Literature.*—To no department of Christian work is the press more important than to the Sunday-school Department. Sunday-schools and Publications are almost inseparable. It was chiefly to meet a denominational necessity in this particular that "The New England Sabbath-school Union" was formed. It not only published Library Books, Question Books, and Catechisms, but it also issued "The Young Reaper," the first Sunday-school paper for children published in the United States.

When the Declaration of Independence was made there were scarcely any books in print specially adapted to children. As late as the year 1800, it is said, the number of such was only sixteen. When the demand for Publications of this kind increased, private enterprise did something to supply it, but the feeling became wide-spread that societies, having this work directly in view, were needed. Union organizations and denominational publishing houses were accordingly established. The Baptist denomination early saw the necessity, and made provision to supply it. Its Publishing House, now known as THE AMERICAN BAPTIST PUBLICATION SOCIETY—established in 1824, as THE BAPTIST GENERAL TRACT SOCIETY—gradually turned its attention to Sunday-school publications, until these now constitute a large part of its issues. Since the purchase of the New England Sabbath-school Union's stock, in 1856, the Society has published *The Young Reaper*, of which there are now more than 265,000 copies issued every month. In the

matter it contains, in its mechanical execution, and in its general style no Child's Paper in the world surpasses it.

In addition to this the Society publishes a smaller and beautifully illustrated sheet, called *Our Little Ones*. It is intended for very young children, and already has 34,000 subscribers.

Of *The Baptist Teacher*—a periodical equal to the very best of its kind ever issued—the Society prints a monthly edition of 37,000.

Sunday-school Library Books—the Society has long made a specialty. Its recent publications of this kind are of the highest order, unsurpassed by any ever issued, either by the American or the English press. The different library books on the Society's list now number four hundred and thirty-six, and the annual issues amount to full 50,000 volumes. Hardly anything illustrates more strikingly the growth of the cause than the contrast between these immense piles of books sent out every year, and the Library which Mrs. Betsey Baker, in 1817, kept in her little chest, and carried under her arm.

Nor has the Publication Society by any means done all in this respect which is to be placed to the credit of the Baptist Denomination. An admirable Child's Paper called *Kind Words* has been published for several years by the Sunday-school Board of the Southern Baptist Convention. It now has a circulation of about 50,000.

Our private publishers, too, in various parts of the country, have made most important and valuable contributions. Sunday-schools, in fact, have called for a literature peculiarly their own, and the Baptist denomination has been second to no other in providing it.

3. *Sunday-school Missions*. This feature of our work is peculiar. Most missionaries, both Home and Foreign, are now expected to do all in their power to promote Sunday-schools. Baptists, alone, however, of all the denominations, have sent out missionaries to devote their whole time to this work. The American Sunday-school Union, by a similar agency, had long been engaged in establishing schools on the frontier. But the Sunday-school missionaries of The American Baptist Publication Society are doing more. They not only organize new Sunday-schools in needy places, but devote a large part of their time to efforts for the improvement and elevation of schools already in existence.

There was a time when our Sunday-schools were chiefly in the hands of young and inexperienced persons. They were worthy of all commendation for their devotion to the cause, especially when those better qualified stood so coldly aloof from it. But the time has now come for improvement. Just as the churches have found the need for trained

ministers, though once they prospered under uneducated pastors, so the Sunday-schools have found the need of trained teachers. A knowledge of the Bible, and the principles and methods of teaching it, have now become essential. To gain this knowledge, and then impart it to others, is the chief work of our Sunday-school missionaries. In doing it they scour the whole territory assigned them, gathering the people in Conventions and Institutes, to discuss with them all the great facts and principles involved in their work. In this way the Publication Society has for many years employed eighteen or twenty men, who have labored in almost as many States of the Union.

To aid them in these important labors the Society has issued a Guide to Instruction, or a *Normal Class Manual*. This little volume treats, 1. Of the Bible as a Book, and 2. Of Methods of teaching the Bible. The Manual has been prepared by two of our ablest educators, Dr. Alvah Hovey and Dr. J. M. Gregory, and if used as it should be, is fitted to give a healthful tone to our whole Christian intelligence and life.

Thus this Sunday-school mission work is not second in importance to any we are doing. It has already resulted in the formation of more than 3000 new Sunday-schools. It promotes every vital interest of the denomination. Pastors' hearts are encouraged by it, weak churches are strengthened, inexperienced workers are assisted, the cause of general education is stimulated, and broad views of Christian devotion are everywhere promoted.

4. *Systematic Bible Study*.—The Uniform Lesson movement has been pronounced by high authority the most important religious movement of the century. No one man is entitled to the honor of inaugurating it. God's Spirit seems to have moved on many hearts, preparing the way for it. Baptists, as a whole, were no more ready than others to undertake it. But it is not claiming too much to say that one of our own number was among the foremost of its advocates.

In 1865, the *Sunday School Teacher*, published under direction of The Chicago Sunday School Union, Dr. J. H. Vincent, Editor, presented a series of Bible Lessons, which it commended to general use. So far as is now known, this was the first attempt to secure uniform Bible Study, outside of denominational lines. This series of lessons was prepared by Dr. Vincent, and to him belongs the honor of being a pioneer in the cause. Mr. B. F. Jacobs, a member of the Chicago Sunday School Union, early espoused it, and exerted himself to make these Lessons uniform throughout the North West. From this he pro-

ceeded to urge a National uniformity, and, in advocating it, visited and addressed Sunday-school Conventions, in Illinois, Wisconsin, Minnesota, and New York. At each of these places a profound impression was produced, and a deep interest in the scheme was awakened. Mr. Jacobs also unfolded his views to the Sunday-school Teachers' Association of New York City, in the spring of 1869. His words thrilled his hearers like the blast of a bugle, and from that hour the Association entered upon a quickened life.

At the National Sunday-school Convention, held a month or so later, in Newark, N. J., Mr. Jacobs, in the Superintendent's section, discussed the same subject and awakened in its behalf the utmost enthusiasm. He held, however, that as the publishers were not all ready for it, the time for action had not yet come.

After Dr. Vincent's removal to New York, the *Sunday-school Teacher* passed into the hands of Adams, Blackmer, & Lyon, with Dr. Eggleston as editor. The name was changed to the *National Sunday-school Teacher*. The publication of Bible Lessons was continued, but a choice between four different series was at one time offered to the patrons of the magazine.

In the early part of the year 1870, the *National Sunday-school Teacher* said, "The origin of the movement for uniformity is likely to be lost sight of. Some of our friends at the East talk and write as if they had brought forth an idea entirely new. For the sake of history let us here record that our sanguine friend, Mr. Jacobs, who sells produce on South Water Street, who is Superintendent of the First Baptist Sunday-school on Wabash Avenue, who is the originator and generalissimo of the "United States Sunday-school Army,"—one who writes Lessons in the *Standard*, makes live western speeches in Conventions, and does more besides all this than we can begin to recount, is the father of the idea of a National uniformity of Lessons. From Boston to Minnesota, his tall figure, direct speeches, and vehement earnestness are associated with the subject. In his own denomination he has carried the day, the American Baptist Publication Society and most of the Baptist papers having adopted the calendar of the *National Series of Lessons*.

"Recently a Synod in New York, and the members of the Brooklyn Sunday-school Union, Mr. ———, in the *Independent*, and Mr. ———, have all talked of uniformity, as if the idea had just been originated. But we give fair warning, that if the blessed time ever does come, when all the children of this country study one lesson, we shall give the credit to B. F. Jacobs. He, and no one else, is the original Jacobs."

During the summer of 1871, a meeting of publishers was held in New York City, to consider the subject of uniform Bible study. Twenty-six periodicals were represented. Many conflicting interests were encountered. Some of the Denominational Publishing Houses were issuing Bible Lessons of their own. Dr. Vincent, who had for several years been using what he termed a "periodical lesson system," had, in connection with the Methodist Sunday-school Union, begun publishing the "Berean Lessons," January 1st, 1870. The Presbyterian Board of Publication had begun the "Westminster Series," in December of the same year. The Baptist Publication Society had also arranged to issue a series for their schools, and altogether there were no less than eight or ten courses of Bible study already prepared or announced. After a full discussion, however, the preferences for these several plans were surrendered, and a committee was appointed to select a uniform experimental series for one year.

On the evening of the day they were appointed, this Committee met, and, in the absence of Mr. Jacobs, who was a member, decided that the plan was not practicable. Learning of their action on the following day, he hastened to the city from Long Branch, whither he had been called by sickness in his family, and rallied the Committee again. He insisted that having been appointed to do a particular work they had no right to pass judgment on its practicability, and then, by what has been termed his "dogged determination," prevailed on them to present an eclectic series for 1872.

In these circumstances the great Sunday-school Convention was held at Indianapolis, in April of that year. It was understood that in this meeting the subject of "Uniform Lessons" would be the chief topic for discussion. Several hours were devoted to it. Words as earnest and as eloquent, probably, as were ever heard in a Sunday-school assembly were uttered. Opposers had full opportunity to bring in all their objections. In the official report of this Convention, Dr. Eggleston, who had now become opposed to the whole scheme, is reported as asking whether they were "overawed by the enthusiasm of the hour? Had they yielded to the high pressure of that incarnated steam engine of a man, Jacobs?" "How," he continued, "was the matter of uniformity brought about for this year? Did not the Committee, after careful deliberation, decide that it was not deemed best to adopt it? And did they not so announce? But the indomitable Jacobs, coming up from Long Branch before all the members of the Committee had separated, in utter defiance of the decision they had rendered, determined that they must reverse it, and in some way succeeded in the

determination." (Cries of "Good for Jacobs." Laughter and applause.)¹

By common consent Mr. Jacobs was asked to answer the objections, and to sum up all the favoring arguments. His effort was one of masterly power. A high degree of enthusiasm was excited, and when the final vote was taken but ten persons were found in all the vast assembly to say, No.

After the scheme had been for three years in successful operation, "The Presbyterian at Work" spoke of Mr. Jacobs as being "more than any other man entitled to the credit of pushing the uniform movement to the trial that has proved so successful." Dr. Vincent's admirable magazine, *The Normal Class*, referred to Mr. Jacobs as "the man to whom the Sunday-school public is so largely indebted for pushing the movement into a speedy experiment after the success of the *Chicago Teacher* and its system of lessons had proved the practicability of the thing. When others were slow to try the plan on a grand scale, Jacobs, with a sort of inspired pertinacity, 'pegged away,' and the experiment was made. Those who were willing to postpone the trial for a year, were brought over by the invincible Jacobs. We all know the result. We are all glad to award to him the honor which he so richly deserves."

Nor was this all. Believing that the denominational press might be one of the grandest allies of the Sunday-school cause, Mr. Jacobs suggested that these papers give each week an exposition of the Sunday-school Lesson. He himself made the attempt, furnishing such exposition of the National Teacher's Lesson in *The Standard*, the Baptist paper of Chicago, January 1st, 1868. This was the first attempt of the kind ever made, and for the next seven years Mr. Jacobs continued to furnish a Sunday-school Lesson each week for this paper. After the International Lessons came into use, other papers adopted the plan, till now it has become common throughout several denominations. Of the weekly Baptist papers which devote a part of their space to this matter there are 17, published in 15 different States, a number believed to be greater than is found in any other denomination.

From Mr. Jacobs also, in connection with Mr. Moody, came the suggestion that the Sunday-school Lesson be made the subject of study and prayer at the Noon-day Prayer-meeting on Saturday. This plan was first adopted in Chicago, and has since been followed in New York, Boston, Buffalo, and Philadelphia, and in fact in almost every place

¹ See Report of the Fifth National Sunday-school Convention, p. 92.

where a Noon-day Prayer-meeting has been established. And so, while this uniform and systematic study of the Bible has become a distinguishing feature of our time, there is cause for devout satisfaction in the fact that Baptists have had an honorable part in bringing it about.

5. *Sunday-school Music*.—Music is not only an element of worship but is also an element of power. Especially is its influence felt upon the young. In the beginning of the Sunday-school enterprise there were few hymns adapted to the comprehension or the use of children. Nor was there then any of that light and tripping music of which they are so fond and which they sing so readily. Old Hundred, St. Martin's, Dundee, and Mear, with words adapted, though grand strains in which to utter a matured piety and a deep devotion, were little suited to the use of children. Yet twenty-five years ago these constituted the staple of our Sunday-school hymns and music.

But now all this is changed. Our Sunday-schools have created hymns and music of their own. And although these compositions have, in some instances, shown an extreme weakness and in others an inexcusable extravagance, their prevailing tone is such that they constitute one of the most efficient agencies in the promotion of our work. Poetic beauty, religious sentiment, and flowing melody combine to make them heart-songs, whose power is everywhere felt. They have taken such a hold upon the popular feeling that our stateliest collections of songs for the sanctuary need to be enlivened by them. Some of the richest melodies in which the people now most delight to worship are, to a great extent, the outgrowth of the Sunday-school.

No denomination has rendered more conspicuous service in this department than our own. We have not attempted to make singing-books for ourselves exclusively, but have had a large share in the work of providing books adapted to the schools of all denominations. It was a Baptist publisher, Horace Waters, Esq., who led the way. In 1859, he issued "The Sabbath-school Bell," and thus inaugurated a new era in Sunday-school singing. This book filled all our schools with such songs as, "Happy Greeting to All;" "I have a Father in the Promised Land;" "Kind Words can Never Die," and the like. Nearly a million and a quarter of "The Bell" have been sold, and its singing inspiration has helped to rouse the whole Sunday-school world.

This book was soon followed by Bradbury's "Golden Chain," whose compiler and publisher was then a Baptist. After this came a great number of similar productions. Some of them passed quickly out of sight, while others were enduring.

Of musical composers there are none to whom Sunday-schools, of every name, owe more than to Baptists. While it is not possible to mention all who have rendered important service in this direction, William F. Sherwin, Theodore E. Perkins, John M. Evans, Edward G. Taylor, Robert Lowry and W. H. Doane stand conspicuous. The two latter have been especially active. The excellence of the Sunday-school song-books compiled, in whole or in part, by one or both of them, has never been surpassed: "Sunday-school Gems;" "Little Sunbeam;" "Bright Jewels;" "Pure Gold;" "Royal Diadem," and "Brightest and Best" are scattered in Sunday-schools of every name, all over the land. Of one of these books, over 900,000 copies were sold in four years. Of the last, 75,000 copies were ordered in advance of publication. To Dr. Doane the world is indebted for "My Sabbath Home," "The Old, Old Story;" "Safe in the arms of Jesus;" "Pass me not, O gentle Saviour;" "More like Jesus," and scores of others, while from Dr. Lowry's pen have come, "Shall we know each other there;" "I need thee every hour;" "Who'll be the next;" "They are going down the valley;" "Come near unto me;" "How can I keep from singing;" "Work to do for Jesus," and the like. All round the globe these beautiful melodies are being sung. In a recent note, Mr. Sankey expressed his appreciation of Mr. Doane's work, and speaks of "your beautiful songs which we used in the blessed work over the Sea. Many thousands have been blessed with your songs, whom you will never see until you meet them 'Beyond the River,' 'Safe in the arms of Jesus,' where the 'Prodigals have found their way home,' by hearing 'The Old, Old Story of Jesus and His love.'"

Nor is it the music only which Baptists have furnished. Some of the sweetest of the songs themselves have been written by men and women in our connection. For example "Sound the Battle Cry," by Prof. W. F. Sherwin; "Sweet Sabbath-school, more dear to me," by C. R. Blackall; "He leadeth me," by Prof. J. H. Gilmore; "What shall I do with Jesus," by Dr. S. D. Phelps; "Shall we gather at the River," by Rev. Robert Lowry; "There's work to do for Jesus," by Mrs. S. H. Washington; "Take the name of Jesus with you," by Mrs. Lydia Baxter; and "I need thee every hour," by Mrs. Annie S. Hanks.

This is by no means an exhaustive list. Some of the above authors have written many other songs of as sterling worth as those which have been mentioned, while others of our number have furnished most valuable contributions. Enough, however, has been said to show that in

the department of Sunday-school music Baptists have had a full and an honorable share.

This survey is fitted to awaken our profoundest gratitude. When we think of our former feebleness and then turn to what has been accomplished, we see how everywhere the good hand of our God has been upon us. Sunday-schools appear to constitute one of the agencies on which he has bestowed his signal blessing. Lifted to a higher place and freed from imperfections, they are unquestionably destined in all the future to exert a still grander power.

VIII.

IN BIBLES AND O'THER PUBLICATIONS.

By REV. T. J. MORGAN, D. D.

VIII.

IN BIBLES AND OTHER PUBLICATIONS.

THE growth of the Baptist Denomination in the United States during one century from not more than 25,000 to a host of 1,815,300 is a remarkable phenomenon in church history. The Roman Catholic Church has grown steadily by additions made to its numbers by immigration; all Pedobaptist denominations have recruited their numbers through Infant Baptism; all had more or less of prestige if not of State patronage. The Baptists were not only without State aid, but were persecuted by the State; they encountered a very strong and bitter prejudice; they received few additions from Europe; they admitted none into their communion except on confession of their faith. The growth of the denomination has been preëminently due to a spread of those principles that distinguish it.

No denomination has ever adhered more vigorously than the Baptist to the idea that the Bible is the Religion of Protestants; that the true meaning of the Bible is the Bible; and that it is the privilege and duty of every one to read and interpret the Bible for himself. There have always been among them those who were actuated by the strongest zeal for the widest distribution of the Sacred Scriptures.

Among modern translators of the Scriptures, the Baptist Missionaries in Asia have occupied a very conspicuous and important station. "Wm. Carey, whose praise is in all of the Churches of the East, after seven years' diligent study, printed the first edition of his Bengalee New Testament, at Serampore, in 1800. Soon after, he was appointed Professor of Sanskrit, Bengalee, and Mahratta, in the College of Fort William, and for many years enjoyed peculiar advantages in the work of translation. So early as Dec. 10, 1813, he writes, 'The increasing and pressing demand for the Holy Scriptures is so great, that, though we have the presses constantly at work, the demands cannot be supplied. Besides the translations going on under our superintendence, *which are now twenty-one in number*, and of which sixteen are in press,

we are printing a very large edition of the New Testament in *Chinese*.'

"In 1815, Dr. Carey and his associates were employed in translating and printing the Scriptures into *twenty-seven languages of Asia*, spoken by more than half of the inhabitants of the globe."

ORGANIZED EFFORTS FOR BIBLE DISTRIBUTION.

It may be of interest to speak of the various Bible Societies which Baptists have originated or with which they have coöperated. In order to give a clearer view of the principles involved it will be necessary to quote somewhat freely from documents, for which I am indebted to Dr. Wm. H. Wyckoff's "Bible Societies," and to the *Christian Review*.

The British and Foreign Bible Society, formed in London, March, 1804, owed its origin to the suggestion of a Baptist minister, Rev. Joseph Hughes, who for many years was its efficient Secretary.

This Society furnished the model for the American Bible Society, which was formed in 1816. The following extract from the first publication issued by this Society shows the platform on which it began to work.

"If there be a single measure which can overrule objection, subdue opposition, and command exertion, this is the measure:—that all our voices, all our affections, all our hands, should be joined in the grand design of promoting peace on earth, and goodwill to man—that they should resist the advance of misery—should carry the light of instruction into the dominions of ignorance, and the balm of joy to the soul of anguish; and all this by diffusing the oracles of God—addresses to the understanding an argument which cannot be encountered, and to the heart an appeal which its holiest emotions rise up to second.

"Under such impressions, and with such views, fathers, brethren, fellow-citizens, the American Bible Society has been formed. Local feelings, party prejudice, sectarian jealousies, are excluded by its very nature. Its members are leagued in that, and in that alone, which calls up every hallowed, and puts down every unhallowed principle—the dissemination of the Scriptures in the received versions where they exist, and in the most faithful where they may be required. In such a work, whatever is dignified, kind, venerable, true, has ample scope, while sectarian littleness and rivalries can find no avenue of admission."

The address thus closes :

"They (the Society,) will embrace with thankfulness and pleasure, every opportunity of raying out, by means of the Bible, according to their ability, the light of life and immortality, to such parts of the world as are destitute of the blessing, and are in their reach. In this high vocation their ambition is to be fellow-workers with those who are fellow-workers with God."

The Baptists of America coöperated for many years with their breth-

ren of other denominations in the work of this Society, contributing to its funds something over \$100,000, and many churches and individuals continue to do so.

In May, 1836, the Baptists formed an independent Society, styled the American and Foreign Bible Society. An account is here given from the *Christian Review* for June, 1836, of the circumstances which led to its formation.

"In July, 1835, a letter was received by the Board of the American Bible Society, through Mr. Packard of Philadelphia, from Rev. Wm. Pearce, the associate of Dr. Yates, asking aid for printing the Bengalee New Testament. This letter stated the reasons alleged by the Calcutta Bible Society for refusing such aid, and referred to the fact that the Burmese translation was made on the same principle—that of translating and not transferring Greek words relating to Baptism."

This Burmese translation was prepared by Dr. Adoniram Judson. The following facts in regard to it were published in the *Christian Review*.

"Mr. Judson has justly considered the translation of the Bible as the appropriate work to which God has called him. To this he has devoted himself, as his principal business, though he has in other ways performed most important service to the cause of Christ in Burmah. After his arrival at Rangoon, he applied himself to a laborious study of the language; and persevered, through many discouragements, arising from the want of teachers, lexicons, and other helps. Mrs. Judson, in a letter dated Dec. 8, 1815, says of her husband: 'He sits in close study twelve hours out of the twenty-four.' Mr. Judson, in a letter dated Jan. 16, 1816, says: 'I am beginning to translate the New Testament, being extremely anxious to get some parts of Scripture, at least, into an intelligible shape, if for no other purpose than to read, as occasion offers, to the Burmans with whom I meet.' In the course of the year 1817, the Gospel by Matthew, translated by Mr. Judson, was printed. This was followed by the translation and printing of other Gospels and Epistles, till the completion of the printing of the New Testament, in December, 1832. Parts of the Old Testament had, previously to this time, been translated, and Mr. Judson proceeded diligently with the work, till the memorable day, January 31, 1834. In a letter of that date, he says: 'Thanks be to God, I can now say, I have attained. I have knelt down before him, with the last leaf in my hand, and, imploring his forgiveness for all the sins which have polluted my labors in this department, and his aid in removing the errors and imperfections which necessarily cleave to the work, I have committed it to his mercy and grace. I have dedicated it to his glory. May he make his own inspired word, now complete in the Burman tongue, the grand instrument of filling all Burmah with songs of praise to our great God and Saviour, Jesus Christ. Amen!'"

"The letter (of Mr. Pearce,) was referred to the Committee on Distribution, who reported, on the 3d of September, the following resolution:

"Resolved: That the Committee do not deem it expedient to recommend an appropriation until the Board settle a principle in relation to the translation of the Greek word *baptizo*.

"The Resolution was passed by the Board, and the subject was referred to a special Committee of seven, one from each denomination represented in the Board of Managers. The Committee were Thomas Macauley, Chairman; Spencer H. Cone, James Milnor, Thomas Dewitt, Francis Hall, William H. Van Vleck, and Thomas Cock."

On the 19th of November, the following Report and Counter Report were presented:

"The Committee to whom was recommitteed the determining of a principle upon which the American Bible Society will aid in printing and distributing the Bible in foreign languages, beg leave to report,

"That they are of the opinion that it is expedient to withdraw their former Report *on the particular case*, and to present the following one *on the general principle*:

"By the Constitution of the American Bible Society, its Managers are in the circulating of the Holy Scriptures, restricted to such copies as are without note or comment, and in the English language, to the version in common use. The design of these restrictions clearly seems to have been to simplify and mark out the duties of the Society; so that all the religious denominations, of which it is composed, might harmoniously unite in performing those duties,

"As the Managers are now called to aid extensively in circulating the Sacred Scriptures in languages other than the English, they deem it their duty, in conformity with the obvious spirit of their compact, to adopt the following Resolution as the rule of their conduct in making appropriations for the circulation of the Scriptures *in all foreign tongues*:

1. *Resolved*: That in appropriating money for the translating, printing, or distributing of the Sacred Scriptures in Foreign languages, the Managers feel at liberty to encourage only such versions as *conform in the principle of their translation to the common English version*, at least so far as that all the religious denominations represented in this Society, can consistently use and circulate said versions in their several schools and communities.

"2. *Resolved*: That a copy of the above preamble and resolution be sent to each of the Missionary Boards accustomed to receive pecuniary grants from the Society, with a request that the same may be transmitted to their respective mission stations, where the Scriptures are in process of translation, and also that the several Mission Boards be informed, that their application for aid must be accompanied with a declaration that the versions which they propose to circulate, are executed in accordance with the above resolution.

THOMAS MACAULEY, *Chairman*.
JAMES MILNOR,
THOMAS DEWITT,

WM. H. VAN VLECK,
FRANCIS HALL,
THOMAS COCK."

COUNTER REPORT.

"The subscriber, as a member of the Committee to whom was referred the application of Messrs. Pearce and Yates, for aid in the circulation of the Bengalee New Testament, begs leave to submit the following considerations:

"1. The Baptist Board of Foreign Missions have not been under the impression that the American Bible Society was organized upon the central principle that *baptizo* and its cognates were never to be translated, but always transferred, in all versions of the Scriptures patronized by them. Had this principle been candidly stated and uni-

formly acted upon by the Society in the appropriation of its funds for foreign distribution, the Baptists never could have been guilty of the folly or duplicity of soliciting aid for translations made by their missionaries.

"2. As there is now a large balance in the treasury of the American Bible Society, *as many liberal bequests and donations have been made by Baptists*, and as these were made in the full confidence that the Society could constitutionally assist their own denomination as well as the other evangelical denominations, comprising the Institution, in giving the Bible to the heathen world, therefore,

"*Resolved*: That \$—— be appropriated and paid to the Baptist General Convention of the United States for Foreign Missions, to aid them in the work of supplying the perishing millions of the East with the Sacred Scriptures.

SPENCER H. CONE."

"The subject was discussed at great length at this meeting, and at subsequent meetings, on the 3d of December, and on the 4th of February, 1836. On the 17th of February, the Report of the Committee of Nov. 19th, 1835, was again discussed. Motions to lay it upon the table, to raise a new Committee, and to postpone indefinitely, having been successively lost, *the Report was finally passed*, by a vote of thirty to fourteen.

"The Baptist members of the Board presented a Protest on the 7th of April, but after a prolonged discussion at that time, and at a subsequent meeting the Board refused to receive the Protest, or even allow it to be read."

This Protest drawn up and signed by Spencer H. Cone, Archibald Maclay, Jonathan Going, and eight others, declared that, "Every translator of the Bible is under a sacred obligation to regard the original Hebrew and Greek as the only standard, and neither to misrepresent nor conceal the least portion of divine truth, but to transmit into his version, with all possible fidelity, the precise meaning of the inspired text." The editor of the *Christian Review* said: "It is, in our judgment, morally wrong, to adopt a principle of translation which conceals a part of the word of God."

A great deal of excitement was created. Numerous meetings of Baptist Associations, churches, and other bodies were held in various parts of the country, which resulted in the formation, in New York, May 13, 1836, of the AMERICAN AND FOREIGN BIBLE SOCIETY.

The Society thus organized has continued to exist to the present time. The following table exhibits the comparative receipts of the American and Foreign Bible Society, including legacies and omitting sums contributed for real estate purposes, each year, etc. :

1837	Received \$21,042 58	1842	Received, 25,692 29
1838	" 33,859 52	1843	" 23,638 03
1839	" 43,823 80	1844	" 20,577 66
1840	" 32,087 66	1845	" 34,512 85
1841	" 31,892 52	1846	" 36,971 76

1847	Received	40,186 00	1863	Received	19,247 13
1848	"	34,421 00	1864	"	29,574 36
1849	"	39,840 86	1865	"	31,652 59
1850	"	40,893 06	1866	"	40,896 40
1851	"	44,983 73	1867	"	51,467 45
1852	"	42,312 25	1868	"	49,873 70
1853	"	44,215 84	1869	"	30,186 46
1854	"	46,097 31	1870	"	16,054 99
1855	"	40,034 28	1871	"	5,242 42
1856	"	43,030 89	1872	"	13,758 08
1857	"	44,771 86	1873	"	13,305 73
1858	"	40,189 75	1874 Including Agency labor and book issues, . . .		12,801 78
1859	"	30,873 03	1875 Including Agency Ex- penses and difference in rents		14,861 72
1860	"	24,807 07			
1861	"	27,020 92			
1862	"	16,688 34			

The Society has translated the Scriptures into forty-two languages as now spoken by the natives of India. It has printed and circulated many millions of copies, but just how many it is impossible to state.

The Society for many years assisted Dr. Judson in making the first Burmese translation, and also Dr. Mason in translating the Bible for the first time into the language of the Karens. It has also assisted Dr. Oncken in his important work in Germany.

THE AMERICAN BIBLE UNION.—This organization owes its rise and support mainly to Baptists. It, like the American and Foreign Bible Society, had its origin in a deep sense of the importance of disseminating the Bible. Its founders laid special stress on the obligation resting on Christians to secure everywhere the best possible translations, that in no language might any obscurity rest on the meaning of the word of God. From various reasons it, while enlisting many of our best and ablest men, did not secure the support of the entire denomination. The main facts in its history are as follows:

The first meeting was held in New York, May 27th, 1850. Dr. S. H. Cone acted as chairman, and E. S. Whitney as Secretary. The following preamble and resolutions offered by Dr. Armitage were adopted:

WHEREAS the word and will of God as conveyed in the inspired originals of the Old and New Testaments, are the only infallible standards of faith and practice, and therefore it is of unspeakable importance that the Sacred Scriptures should be faithfully and accurately translated into every living language—and

" WHEREAS a Bible Society is bound by imperative duty to employ all the means in its power to insure that the books which it circulates as the revealed will of God to man, should be as free from error and obscurity as possible—and

"WHEREAS, There is not now any General Bible Society in the country which has not more or less restricted itself by its own enactments, from the discharge of this duty.

"Therefore, *Resolved*—That it is *our duty* to form a voluntary association for the purpose of procuring and circulating the most faithful version of the Sacred Scriptures in all languages.

"*Resolved*—That in such an association we will welcome all persons to co-operate with us, who embrace the principles upon which we propose to organize, without regard to their denominational principles in other respects."

At a meeting which convened June 16th, 1850, an organization was effected, a constitution adopted, and the following officers elected. Spencer H. Cone, President; William Colgate, Treasurer; Wm. H. Wyckoff, Corresponding Secretary; E. S. Whitney, Recording Secretary.

The following were adopted as the rules for translating.

"1. The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.

"2. Wherever there is a version in common use it shall be made the basis of revision, and all unnecessary interference with the established phraseology shall be avoided, and only such alteration shall be made as the exact meaning of the inspired text and the existing state of the language may require."

In 1874, at the conclusion of twenty-four years of labor the Society reported, through its President and Secretary, the results of its labors as follows:—

"It is impracticable to state accurately the number of copies of Sacred Scriptures published at the expense of the Bible Union. From the best statistics that could be obtained up to May, 1865, the number of Foreign Scriptures was then computed at 135,543, and the number of pages 44,648,136. The number of English Scriptures issued up to that date was 355,842, and the number of pages 32,544,274. Our issues of late far exceed those of former years. Aside from our sales, our gratuitous appropriations last year reached an aggregate of 49,967 copies. This year they amount to 55,683.

The gross receipts of the American Bible Union, from its origin to the close of the fiscal year, amounted to \$872,928,52.

The following is the list of expenditures:

Revision of English Scriptures	\$129,812	54
Publication and distribution	292,293	72
German Scriptures	29,743	12
Spanish "	14,891	26
Italian "	2,292	63

French Scriptures	1,480	87
Chinese "	8,107	95
Teloogoo "	350	00
Siamese "	2,006	26
Burmese and Karen Scriptures	1,918	95
Bengali, Sanskrit, and Armenian Scriptures	2,000	00
Scripture Tracts, Bible Reporter and Quarterly	32,957	36
Books purchased for Revisers, Sunday-schools, etc.	5,001	14
Home and Foreign Missions and other designated Funds	8,583	41
Colportage among Soldiers and Freedmen	51,538	92
Rent, Furniture, and Repairs	28,477	22
Certificates, Plates, Paper, and Filling	1,951	95
Salaries of Officers and Clerks	85,806	20
" Agents	105,525	53
Expenses of "	41,374	76
" Officers and Speakers	2,144	26
" Anniversaries and Semi-Annual Meetings	5,016	39
Legal Expenses	2,254	93
Taxes	2,680	06
Contingent, Postage, Packing Boxes, Bad Money, etc.	20,011	03
	\$878,220 46	
Receipts from all sources	\$872,928	52
Treasury overdrawn	5,291	94
	\$878,220 46	

"The Bible Union has printed several millions of tracts, all bearing upon the subject of Scripture translation, revision, and circulation. It has excited and stimulated inquiry both in Great Britain and in this country regarding the necessity of correcting the errors of the Common Version, has furnished for the press, or caused to be written, many thousands of articles in vindication of faithful versions, and has, during the brief period of its existence, done more than all other agencies to educate the Christian world in the obligations which bind them to give to others, as God has given to them, his revealed truth in its purity. The Canterbury movement is only one of the consequences. The translations of the Bible Union influence for good every translation of the sacred Scriptures that is being made by Protestants in Europe, America, Asia, and Africa. They are studied by ministers of the gospel of every denomination. In addition to previous issues, twenty-five thousand of our books placed in the hands of Sunday-School teachers within the last two years, directly influence favorably a large and important part of religious society in America.

"The Lord has done great things for the Bible Union. To him must we look for guidance, support, and success in the future as in the past."

UNORGANIZED EFFORTS. In addition to the organized efforts to distribute the Bible, through the regular channels of the American Bible Society, American and Foreign Bible Society, and American Bible Union, a vast amount of work has been done in other ways. Baptist preachers, like most others, during all the century have universally made a text taken from the Bible the basis of their sermons. They have quoted it with great freedom, have insisted strongly upon its private study by Christians, have urged its use in family worship, have fostered the public sentiment which kept the Bible in the public schools, courts of justice, legislative assemblies, &c. Baptist ministers, colporteurs, evangelists, and private members have been promoters of its spread. The Bible has been a very common present from parents to children, from children to each other, from teacher to scholar, from employers to their servants, and from one friend to another.

DENOMINATIONAL LITERATURE. The principles which distinguish the Baptists of the United States from their brethren of other denominations may be stated thus.

That a church is a body of baptized believers.

That Baptism is the immersion of a believer.

That only believers are proper subjects for baptism.

That Infant Baptism is unscriptural and injurious.

That Communion should be restricted to church members who have been baptized and are in good standing in their churches. Denominational literature has been the outgrowth of these principles.

The great work has been done by preachers. They have with great unanimity deduced these principles from the Bible, and have not hesitated to preach them as the word of God. Their sermons for the most part have been unpublished, and indeed chiefly unwritten. The history of the spread of Baptist principles, and the growth of Baptist churches, must be sought for in the lives of its pioneer preachers, missionaries, and evangelists. Sprague's "Annals of the Baptist Pulpit," Dr. J. B. Taylor's "Virginia Baptist Ministers" and similar works furnish a multitude of facts, from which may be gleaned the secret of our history, although much must ever remain unwritten, except in the records of heaven.

No denomination in this country, has relied more upon preaching than the Baptist. Imposing but little restriction upon any one, who could satisfy them that he had an inward call to preach the gospel, the churches have welcomed to the ranks of the ministry, many who with little learning in the schools, yet gave evidence of piety, zeal, and a

talent for public speech. The old, the middle-aged, the young, the cultured, the illiterate, the lawyer, tradesman, mechanic, farmer, have been encouraged to "exercise their gifts" in preaching. Thus we have ever had a godly and successful ministry; the fact must be recognized that our position as a denomination, and the hold which its principles have upon the masses in this country, is due chiefly to the preacher. One of its marked peculiarities has been its sympathy with the masses, the poor and the illiterate, the rural population of the North, the slaves of the South, and the pioneers of the West. These could only be reached by the living preacher.

Rev. J. D. Knowles, in the *Christian Review* for 1836, says, in speaking of the early Baptist preachers,—“These faithful ministers toiled when there was little to encourage them but the favor of God; they preached the doctrines which we love, often amid opposition and reproach; they gathered little churches; they patiently persevered amid abundant labors and self-denial, in laying foundations upon which their more favored successors are now rearing so grand an edifice. Robust in body, and vigorous in mind, with little of the mere graces of learning, but with a deep knowledge of the Bible, and of the human heart, with a fervent love to God and to the souls of men; with a resolute and enterprising spirit, which disregarded ease, and conquered difficulties; with a ready simple eloquence, and an affecting unction, they preached the word in season, and out of season.”

PERIODICAL LITERATURE:—The activity of the denomination in giving currency to its principles, has, besides the sermon, taken the form chiefly of periodicals, the object in view being to reach the masses of the people who read magazines and newspapers rather than books.

It is impossible to give anything more than a summary statement of these, merely to indicate the line of thought which has engaged the attention of the Denomination.

The first periodical publication was the *Massachusetts Baptist Missionary Magazine*, which with various changes has continued to exist from 1803 to the present day. For some years it was the only organ of communication among the Baptists of America. In addition to missionary intelligence and news from the churches, it contained essays, reviews, letters, poetry, biographies, obituaries, book notices, &c. Since 1835, it has been strictly a missionary magazine. Its influence during the first quarter century of its existence, in disseminating intelligence, advocating Baptist principles and polity, promoting denominational unity in doctrine, spirit, aims, and methods, was far-reaching and permanent.

THE CHRISTIAN REVIEW was begun in 1836, J. D. Knowles, Editor. In his introduction he says: "It is the duty of Baptists to defend their views against all misrepresentation and mistake. It becomes us to resist, in a proper spirit, the use of wrong principles of interpretation and of reasoning. Our Review will therefore be employed occasionally in explaining and vindicating the principles of the denomination, &c. The principal direct agency of the Review will nevertheless be employed to benefit the Baptists themselves. The Denomination has extended itself with great rapidity, over all parts of our country, and it is multiplying by thousands every year. It enjoys, among the great mass of the denomination, a happy union of opinion and feeling, and there are but few obstacles to its prosperity. There is, however, much room for improvement, not in the creed and structure of our churches, but in their opinions and policy on many important points. The denomination might be stronger than it is, if a few evils were remedied, and it might more effectually fulfil the duty which belongs to it, as extending its influence over more minds in our country than any other denomination." The editorial management of the Review was under the control of J. D. Knowles during 1836-1838 inclusive; Barnas Sears, 1838-1841; S. F. Smith, 1842-1848; E. G. Sears, 1849; S. S. Cutting, 1850-1852; R. Turnbull and J. N. Murdock, 1853-1855; James J. Woolsey and Wm. C. Ulyat, 1856; Franklin Wilson and George B. Taylor, 1857-1859; and E. G. Robinson, 1860-1863.

Unfortunately the names of the writers of the articles are not generally given. The following are most of the articles of a denominational cast that appear in its pages: Memoir of Dr. Stanford; Internal evidence of Adult Baptism; The Religious Belief of the Baptists; Memoir of Carey; Columbian College; Rev. Bela Jacobs; Rev. Gustavus F. Davis; Burgess on Baptism; The Influence of The Baptist Denomination; On Religious Liberty; New York Baptist Missionary Convention; Bunyan and His Biographers; Memoir of Luther Rice; Apostolic Baptism; Infant Church Membership; President Maxcy's Remains, 1844; Roger Williams, 1845; History of the Baptists in Maine, 1845; The Baptists and their Sentiments, 1846; Advantage of the Baptist Church Polity, 1846; Rebaptism, 1846; The Baptist Controversy in Denmark, 1846; Life and Correspondence of John Foster, 1846; The Baptist and Pedobaptist Theories, of Church Membership, 1847; The Scriptural Law of Baptism, 1847; Import of Baptism, 1848; Infant Communion, 1848; Life and Times of Isaac Backus, 1849; Memoir of Rev. John Tripp, 1849; Baptists in the Middle States, 1849;

History of Baptist Missions, 1849 ; Noel on Baptism, 1850 ; The Communion Question, 1851 ; The Distinctive Features of the Baptist Denomination, 1852 ; Life and Writings of Andrew Fuller, 1852 ; Baptists of the Mississippi Valley, 1852 ; Soul Liberty, 1853 ; John S. Maginnis, D. D., 1853 ; Import and use of *Βαπτίζω*, 1853 ; Daniel Sharp, D. D., 1853 ; American Baptists, 1854 ; Testimony of Origen respecting the Baptism of Children ; Bunyan's Writings, 1854 ; A Search for the Church, 1855 ; Church History and the Baptists 1855 ; Spencer H. Cone, D. D., 1856 ; Progress of Baptist Principles, 1856 ; Principles and Practice of Baptist Churches, 1857 ; Causes of the Decline of Infant Baptism, 1857 ; Qualifications for the Lord's Supper, 1858 ; Basil an important Witness concerning Baptism in the Fourth Century, 1858 ; Sprague's Annals of the American Baptist Pulpit, 1860 ; Early Baptist History, 1860 ; Infant Baptism, 1861 ; Early Modern Baptists in their relation to Pedobaptists, 1862 ; Alexander Carson and His Times ; The Place of Baptists in Protestant Christendom, 1863 ; Wolff on Baptism, 1863 ; Dr. Bushnell's Arguments for Infant Baptism, 1863 ; Infant Communion, 1863 ; Infant Church Membership, 1863.

The Baptist Quarterly.—The publication of this, the successor of the Christian Review, was begun by the American Baptist Publication Society in 1867, with Prof. Lucius E. Smith, as Editor in chief, and Dr's. Alvah Hovey, E. G. Robinson, A. N. Arnold, and J. M. Gregory, as Associates. Its purpose, as put forth in the introduction, was declared to be two-fold. "For the Baptist denomination, it proposes to do some service by adequate statements, and timely discussions of the sentiments which prevail among us, whether relating to subjects on which we have a well settled agreement, or, to those on which there still exist fraternal differences ; by stimulating an interest in theological and biblical studies, and gathering up for the common good, the fruits of such studies ; by supporting the interests of education, and of all literary and liberal culture, in the confidence that true science and art are allies—not enemies nor rivals, of true religion ; doing thus somewhat to further the intelligence and spiritual power of the denomination, and its efficiency as one of the elements of that general Christian influence, which is the salt of the world.

"A denomination so numerous and widely diffused, needs a common literary organ for the cultivation of conscious unity. Writers in different parts of the country, bringing their contributions together, will become mutually acquainted. Their free exchange of thought cannot but invigorate their fraternal sentiments. The better we know each other, the more highly shall we esteem each other in love. By calling

out also young writers, and encouraging their literary endeavors, a service will be done both to them and to the public, which will gain the benefit of their success.

“Those who are actively engaged in the ministerial office need some means of continuous culture, that the impulse communicated by their preparatory discipline may not be soon spent and forgotten in the task-work of life. Something to suggest and freshen thought, to invite investigation, to stir up the old enthusiasm, to allure into new paths of research—something to keep the mind in communication with the prevailing currents and tendencies of opinion, while yet faith in the eternal verities of the gospel is strengthened—something of this kind is needed, and the conductors of the Baptist Quarterly will at least endeavor to supply the need. But while the wants of ministers and students have a prominent place among the motives for sustaining a periodical of this kind, it must discuss topics that deserve the attention of every enlightened Christian, and it is hoped that among our intelligent laymen will be found many supporters of the work, and some valued contributors to its pages.

“While, however, we propose a Baptist publication, and one primarily *for Baptists*, we conceive that our work will be not without its uses, with reference to the whole religious community. * * But the fact that we occupy a distinctive position implies that we look at these common truths and interests from a point of view peculiarly our own, and that we may consequently be supposed to have something original and characteristic to contribute to the general cause of Christianity—something that will have its special value for those who look out from a different point, upon the field of religious speculation and toil.”

In 1869, at the end of the second volume, Rev. Henry G. Weston, D. D., assumed the editorial control, and still retains it.

The following list of articles pertaining chiefly to denominational questions, with the names of the writers, given in the order of their publication, will serve to indicate the character of the work.

Open Communion, G. D. B. Pepper, Francis Wayland, Kendall Brooks ; Difficulties of Infant Baptism, Rev. A. N. Arnold ; Dale's Classic Baptism, A. C. Kendrick ; Infant Baptism an Invention of Man, Alvah Hovey ; Ebrard's View of Baptism, George R. Bliss ; Cramp's History, Howard Osgood ; Ancient Baptisteries, Robert G. Hatfield ; F. W. Robertson on Baptismal Regeneration, A. J. Gordon ; Baptism in the Greek Church, A. N. Arnold ; Church Polity, Alvah Hovey ; Church Development, J. M. Cramp ; Tertullian and

the Rite of Baptism, Alvah Hovey ; Baptist Historical Society, Howard Malcom ; The National Baptist Educational Convention, S. S. Cutting ; The first formation of Independent Churches, J. L. Dagg ; The Mutual relation of Baptism and the Communion, G. D. B. Pepper ; The Interior Facts of Baptism, J. Torrey Smith ; Jewish Proselyte Baptism, C. H. Toy ; Position of Baptists in the History of American Culture, W. H. Whitsitt ; Baptism a Positive Law, Sidney Dyer.

The religious newspaper has become the great agency for the dissemination of denominational views. With the exception of the periodicals issued by the American Baptist Publication Society, and the *Missionary Magazine* and *Macedonian* issued by the American Baptist Missionary Union, these papers are all carried on by private enterprise. The following is a list of the Baptist periodicals now published in the United States. Several of these published in Boston, New York, Philadelphia, Chicago, St. Louis, Memphis, and other great centres, are mammoth eight page sheets, containing—besides able editorials on all living religious and denominational questions, and weekly summaries of religious news,—sermons, addresses, essays, and especial discussions of important topics. He who would understand the secret of Baptist growth, must read the files of the Baptist newspapers. Of these, four are in the New England States, four in the Middle, nine in the Southern, and five in the Western. Their circulation is: in New England, 31,000; in the Middle States, 48,500; in the South, 50,000; and in the West, 39,000. In all, 168,500 papers, carrying our views, are sent weekly into Baptist families. If these were reduced to 18mo volumes, of 350 pages each, throwing out one-third for advertisements, we would have in New England, 12,700 volumes; in the Middle States, 19,900; in the Southern, 11,000; and in the Western, 16,000; going forth from the press, freighted with live matter. Take it from the weekly to the yearly issue, and we have in New England, 660,400 volumes; in the Middle States, 1,044,800 volumes; in the Southern, 572,000 volumes; and in the Western, 852,000. In all, in the year, 3,120,000 18mo volumes issuing from the press. Add the *Baptist Teacher* and the *Young Reaper*, and we have 3,554,922 volumes sent every year into Baptist families.

ALABAMA BAPTIST. Editor, E. T. Winkler, D.D. Weekly. Marion, Ala.

THE BAPTIST. Editor, I. R. Graves, LL.D. Weekly. Memphis, Tenn.

THE BAPTIST HERALD. H. Williams, Jr. Semi-monthly. Petersburg, Va.

THE BAPTIST HERALD. G. W. Dupee. Monthly. Paducah, Ky.

BAPTIST MISSIONARY MAGAZINE. S. F. Smith, D.D. Monthly. Boston, Mass.

BAPTIST PILGRIM. Monthly. Meridian, Miss.

- BAPTIST QUARTERLY. H. G. Weston, D.D. Quarterly. Philadelphia, Pa.
 THE BAPTIST RECORDER. Prof. J. B. Wilkins, C. C. Dickinson. Semi-monthly. Memphis, Tenn.
 BAPTIST REFLECTOR. I. F. Boulden. Monthly. Columbus, Miss.
 BAPTIST SECRETARY. Quarterly. Richmond, Va.
 BAPTIST SENTINEL. Monthly. Lexington, Ky.
 BAPTIST TEACHER. P. S. Henson, D.D. Monthly. Philadelphia, Pa.
 BAPTIST VISITOR. O. F. Flippo. Monthly. Baltimore, Md.
 BAPTIST WEEKLY. A. S. Patton, D.D. Weekly. New York.
 BIBLICAL RECORDER. A. F. Redd. Weekly. Raleigh, N. C.
 THE BAPTIST BATTLEFLAG. Weekly. La Grange, Md.
 THE BAPTIST BEACON. Weekly. Pella, Iowa.
 CENTRAL BAPTIST. W. Pope Yeaman, D.D. Weekly. St. Louis, Mo.
 THE CHRISTIAN INDEX. D. E. Butler. Weekly. Atlanta, Ga.
 CHRISTIAN REPOSITORY. S. H. Ford, D.D. Monthly. St. Louis, Mo.
 CHRISTIAN SECRETARY. S. D. Phelps, D. D. Weekly. Hartford, Conn.
 DER MITARBEITER. J. C. Grimmell, R. Hœfflin, W. Hœfflin. Monthly. Brooklyn, N. Y.
 DER MUNTERE SÄMANN. P. W. Bickel. Monthly. Cleveland, Ohio.
 DER SENDBOTE. P. W. Bickel. Weekly. Cleveland, Ohio.
 DIE SONNTAGS-FREUDE. P. W. Bickel. Monthly. Cleveland, Ohio.
 EXAMINER AND CHRONICLE. E. Bright, D.D. Weekly. New York.
 FLORIDA BAPTIST. H. B. MacCallum. Weekly. Lake City, Florida.
 HERALD AND TORCHLIGHT. L. H. Trowbridge. Weekly. Detroit, Mich.
 HOME AND FOREIGN JOURNAL. J. C. Long. Monthly. Richmond, Va.
 JOURNAL AND MESSENGER. J. R. Baumes, D.D. Weekly. Cincinnati, O.
 KANSAS EVANGEL. . Weekly. Leavenworth, Kan.
 KIND WORDS. S. Boykin. Semi-monthly. Marion, Ala.
 MACEDONIAN AND HELPING HAND. Monthly. Boston, Mass.
 MISSIONARY BAPTIST. C. C. Dickinson. Semi-monthly. Richmond, Va.
 NATIONAL BAPTIST. H. L. Wayland, D.D. Weekly. Philadelphia, Pa.
 NATIONAL MONITOR. R. L. Perry, W. I. Dixon. Semi-monthly. Brooklyn, N. Y.
 OUR HOME MAGAZINE AND MOTHER'S JOURNAL. Mrs. M. G. Clarke. Monthly. New York.
 OUR LITTLE ONES. Dr. C. R. Blackall. Weekly. Philadelphia, Pa.
 RELIGIOUS HERALD. J. B. Jeter, D.D., J. E. Dickinson, D.D. Weekly. Richmond, Va.
 RELIGIOUS MESSENGER, R. C. Buckner. Weekly. Paris, Texas.
 SEREN ORLLEWINOL. R. Edwards. Monthly. Pottsville, Pa.
 THE STANDARD. J. A. Smith, D.D., J. S. Dickerson, D.D. Weekly. Chicago, Ill.
 SOUTHERN MISSIONARY BAPTIST. T. H. Compere. Weekly. Corsicana, Tex.
 TEXAS BAPTIST HERALD. J. B. Link. Weekly. Houston, Tex.
 THE WATCHMAN. J. W. Olmstead, D.D., Franklin Johnson, D.D., G. C. Lorimer, D.D. Weekly. Boston, Mass.
 WESTERN BAPTIST. T. B. Espy, T. P. Boone. Weekly. Searcy, Ark.
 WESTERN RECORDER. A. C. Caperton, D.D., J. S. Coleman, D.D. Weekly. Louisville, Ky.
 WORKING CHRISTIAN. C. M. McJunkin. Weekly. Columbia, S. C.
 YOUNG REAPER. B. Griffith, D.D. Semi-monthly. Philadelphia, Pa.
 ZION'S ADVOCATE. H. S. Burrage. Weekly. Portland, Me.

THE PUBLICATION SOCIETY.—The absolute independence of the churches, the spirit of intense individualism fostered by the principles of the denomination, the jealousy of ecclesiastical power outside of the local church, has served as a check on all associated work by the denomination. All organizations for benevolent work have been voluntary, and limited in membership. The work of publishing and disseminating denominational literature has been largely a matter of private enterprise. Several firms in Boston, New York, Philadelphia, Cincinnati, Chicago, St. Louis, Memphis, and elsewhere, have given some special attention to the publishing and sale of Baptist books. A brief sketch is here given of the American Baptist Publication Society:

Prompted by the zeal of Rev. Noah Davis, seconded by Rev. J. D. Knowles, Rev. Wm. Staughton, D. D., Rev. Luther Rice, and others, twenty-five persons assembled at the house of Mr. George Wood in Washington, D. C., Wednesday evening, Feb. 25th, 1824, and organized **THE BAPTIST GENERAL TRACT SOCIETY**, whose "sole object" was declared to be "to disseminate evangelical truth, and to inculcate sound morals, by the distribution of tracts." It was hoped by Mr. Davis, that it might "hold the same place among Baptists, that the American Tract Society (Boston) did among Congregationalists." The first tract printed contained a declaration of the objects, aims, and claims of the Society. It declared that "the Tracts will for the most part be confined to practical subjects, but the Directors will feel themselves at liberty to advocate occasionally, with Christian candor, the doctrines and forms which Baptists believe and practice." In 1826, it was said "They have also felt it due to themselves, to their brethren, and to truth, to publish some tracts containing simple and candid expositions of their peculiar views, together with the reasons on which they are founded. We would not publish a word which could offend any, unless indeed it should offend others that we do not think and feel as they do." In 1826, the seat of the Society's operations was transferred to Philadelphia, where it still remains.

In 1840, the Constitution was so amended as to read as follows:—"The name of this Society shall be—**THE AMERICAN BAPTIST PUBLICATION SOCIETY**. Its object shall be to publish such books as are needed by the Baptist denomination, and to promote Sunday-schools by such measures as experience may prove expedient." The Society has steadily grown in popular favor, power, and usefulness.

The following, taken from the Report of 1874, made on the conclusion of the first half century of the Society's existence will show its work in the aggregate.

TRACTS. The Society at the present time publishes in the English language two hundred and forty-five, 12 mo. tracts. Fifty-five 18-mo. and twenty-four 32 mo. tracts have also been provided in foreign languages as follows: nineteen in German, one in Dutch, eleven in Swedish, five in Norwegian, eight in French, and fourteen in Spanish, making three hundred and eighty-two in all.

PERIODICALS. The Society had been in existence only a little over three years, when the necessity of some direct medium of communicating with the churches became so apparent that it was led to publish a monthly periodical called the *Baptist Tract Magazine*. It was commenced in July, 1827, and continued for nine years, when it gave place, in 1836, to a paper styled the *Baptist Record*. This sheet was published for nineteen years, first as a monthly, then semi-monthly, and afterwards as a weekly. The Society at the present time publishes five periodicals.

Our Little Ones; for the Nursery. *The Young Reaper*; for Sunday-school Scholars. *The Baptist Teacher*; for Sunday-school Workers. *The National Baptist*; for the Family. *The Baptist Quarterly*; a Theological Review.

The total number of copies of these periodicals printed from the commencement to 1874 is as follows:

Our Little Ones, 1,348,000; *Young Reaper*, 36,150,106; *Baptist Teacher*, 1,490,100; *National Baptist*, 2,796,189; *Baptist Quarterly*, 42,800; The total issues of the Society for fifty years.

From 1824-1840 sixteen years.	125,443,173	18 mo. pp.
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From 1840-1845 five	"	96,909,708	"	"
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From 1845-1852 seven	"	115,689,973	"	"
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From 1852-1857 five	"	163,281,293	"	"
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From 1857-1874 seventeen	"	2,822,780,319	"	"
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Total issue of the Society in fifty yrs.	3,324,104,466	"	"
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The Society added according to the report of 1875, twenty-one new publications, of which 38,000 copies were printed. Of former publications there were printed during the year 142,900 copies of Books, and 318,541 copies of Tracts.

Baptist Quarterly, 4,133 copies; *National Baptist*, 404,728 copies; *Baptist Teacher*, 435,000 copies; *Bible Lesson Leaflets*, 3,035,000 copies; *The Young Reaper*, 3,175,850 copies; *Primary Lessons*, 727,200 copies; *Our Little Ones*, 1,578,000 copies. Total issues of the year, 334,874,756 18 mo. pages. Total since organization, 56,363,-

THE BAPTISTS AND THE NATIONAL CENTENARY.

737 copies of books, tracts, and periodicals equal to 3,649,124,022, 18 mo. pages.

The number of publications on the catalogue in 1875, was 1156, among which are works of the following classes.

Doctrinal, 44; Practical and Directing, 112; Devotional, 20; Awakening, 27; Denominational, 121; Historical, 10; Biographical, 41; Missionary, 57; Commentaries, 2; S. S. Library Books, 482; S. S. Aids, &c., 139; Gift-books for children, 15; Works on Temperance, 13; Anti-papal works, 5; Hymn Books, 18; Books in Foreign Languages, 7; Tracts in foreign Languages, 55; English Tracts, 324; Periodicals, 5.

The numbers in this classification include both books and tracts. Some of the works also fall under more than one subject, as the Missionary works include several which are also placed in the Biographical list. It is not designed as a perfect classification. The object is simply to give a general view of the range of subjects embraced in the publications of the Society.

RECEIPTS. There are in the Society two distinct departments, the Business and the Missionary, and the finances of these departments are kept entirely separate. Each department keeps its own set of books, Treasurer, and Bank accounts. The receipts in fifty years are as follows: In the Business \$3,162,038.85, and in the Missionary department \$799,224.86—making a total of \$3,961,263.71. The following table will show the receipts in each department during the several decades of the half century.

DECADE.	BENEVOLENT.	BUSINESS.	TOTAL.
1824-1834	1,372.15	33,330.15	34,702.30
1834-1844	6,304.20	86,647.37	92,951.57
1844-1854	37,391.73	256,473.75	293,865.48
1854-1864	165,634.82	509,429.02	675,063.84
1864-1874	588,521.96	2,276,158.56	2,864,680.52
1875	66,832.91	355,148.88	421,981.79
Total	866,057.77	3,517,187.73	4,383,245.50

The total receipts of the Society during its first year were only \$372.80, while the total receipts for the last were \$421,981.79.

The following extract from an essay by Geo. W. Anderson, D. D., Assistant Editor, will exhibit the character of the Society's works.

“*Denominational Works.*—The Catalogue embraces one hundred and eighteen strictly denominational works. They are of various forms and sizes, from the large octavo of 500 pages down to the little four page tract. An examination of the ground which they cover will suffice to show the importance of the efforts which the Society has already made for the elucidation, the defence, and the spread of those truths for which we are peculiarly called upon to bear witness.

“1. *Works on Baptism.* On the list are forty-four works on the ordinance of Baptism, discussing the act commanded, and the subjects to whom the ordinance was designed to be administered. The largest of these is the work of Dr. Alexander Carson, which has been a store-house continually drawn upon by later writers. There are probably very few of the twelve thousand six hundred Baptist ministers in our country, who are not feeling his influence either directly from the study of his work, or indirectly from the perusal of works by other writers whom he has taught, and whose thinking he has moulded. The Society's Baptismal works are varied in their character. They present the principles which underlie the whole question; they discuss with carefulness and accuracy the meaning of the enacting word in the Lord's law of Baptism; they search the Scriptures to determine the subjects to whom the Lord commanded the ordinance to be administered; they examine the symbolic import of the ordinance and its proper position in the series of Christian duties which the Lord has enjoined; they trace the history of the sacred rite during the successive centuries since its first enactment; and they point out the evils which arise from the substitution of something else in place of what the Lord established.

“2. *Works on the Communion.* The Society has issued in all fifteen works directly upon this long mooted subject, to which must be added the references to it which necessarily appear in several of its other publications. Seven of these works on the Communion are tracts, three are bound volumes, and five are paper-covered books, small, pithy, well-digested, and designed for a very wide circulation. No single passage in any one of the works of the Society recognizes any except baptized believers in Christ as proper recipients of the Lord's Supper. These works have been written at different times, by different persons, in different sections of our land. Writers north, south, east, and west have thus given utterance to their views, but all with perfect unanimity agree in this, that the ordinance was designed exclusively for baptized

believers. The writers who have discussed the subject fully recognize the unpleasantnesses, the positive evils, that have grown out of the division of opinion between Baptists and Pedobaptists on the Communion question. But they also recognize the one evil root from which all these pernicious fruits spring—the substitution of something else for the baptism of the believer, the only baptism which the Lord has appointed. They maintain kindly but firmly that the only effectual means to remove these unpleasantnesses, and to remedy these evils is to restore the Lord's baptism—a real baptism—to the believing subjects for whom he designed it.

“3. *Baptist History and Biography*.—When the enlargement of the Society's work was proposed in 1840, this department was justly deemed of special importance. There are now on the catalogue 46 works of this class, most of which have been prepared and published within the last seventeen years. These are also among the more important. The “Baptist History,” by the Rev. J. M. Cramp, D. D., has been pronounced the best work on the subject that has ever been issued by any press. Important service has also been rendered to the department of Baptist History by the work of the Rev. T. G. Jones, D. D., “The Baptists, their Origin, Continuity, Principles, Spirit, Polity, Position, and Influence.” Several smaller works have recently been issued which have been very eagerly welcomed by a large class of readers. Among these are “Religious Liberty and the Baptists,” by the Rev. C. C. Bitting, D. D.; “The Struggles and Triumphs of Virginia Baptists,” by the Rev. J. L. M. Curry, D. D.; and four small works, by the Rev. G. B. Taylor, D. D., which are issued separately, and bound up in a volume entitled “The Baptists, who they are, and what they have done.”

“In Baptist Biography there are works that fitly preserve the history of members of our churches that have lived lives worthy of continued remembrance. Among them are some that have been specially connected with our great denominational enterprises, as Samuel Pearce, William Carey, Noah Davis, Nathaniel Kendrick, Nathaniel Ripley Cobb, Joseph H. Kennard, John M. Peck, John P. Crozer, and James B. Taylor. There are also several memoirs of missionary women, who have toiled and died in the work of the Lord in heathen lands, and of others, men and women full of faith and zeal, who have exemplified the power of the gospel in their various spheres of ordinary Christian service. Through these memoirs being dead they yet speak, and the power of their holy example is still more widely felt.”

THE BAPTIST HISTORICAL SOCIETY.—The two controlling ideas of

this Society are, first, the preservation of materials for Baptist History, and the dissemination of our principles by aggregating into one accessible central point books of reference especially bearing on our history, and also other works of more general religious interest. Dr. Howard Malcom, a staunch, true Baptist, a far-sighted, pains-taking, industrious man, has labored for several years, not only without remuneration but to some extent at his own expense, to build up the Society.

The Society was first organized as a Department of the American Baptist Historical Society at its annual meeting in 1853. The subject was brought before the Society by the Board, in the following suggestion.

“The Board would also suggest the importance of organizing a HISTORICAL DEPARTMENT, for the special purpose of collecting and preserving all documents elucidating our denominational history, and for publishing such papers and volumes as may shed light upon the rise and growth of Baptist churches, and the progress of Baptist principles throughout the Union.”

It is said that the idea of the formation of the Society was first suggested by J. M. Peck, D. D., who had been Corresponding Secretary of the Publication Society, from 1841 to 1846. After the reading of the suggestion of the Board, Dr. Peck, presented the following resolution :

“*Resolved*, That the interests of the Baptist Denomination requires the organization of a Historical Department in connection with the American Baptist Publication Society.

“*Resolved*, That this Society hold a meeting to-morrow evening, for the purpose of organizing such a Department.”

This meeting was held, a plan of organization adopted, and officers elected—President, Wm. R. Williams, D. D., Vice-Presidents, John M. Peck, D. D., Wm. Hague, D. D., Baron Stow, D. D., and R. B. C. Howell, D. D.; Secretary, Horatio G. Jones, jr., Esq.; Treasurer, Rev. Benjamin R. Loxley; Curators, Joseph Belcher, D. D., John Dowling, D. D., Rev. J. Lansing Burrows, D. D., Rev. Heman Lincoln, Wilson Jewell, M. D., and John Hanna, Esq.

In 1860, Howard Malcom, D. D., was elected President, and under his earnest and persevering labors the treasures of the Society have very largely increased. In 1861, it had secured 357 volumes, 847 pamphlets, 54 portraits, 22 views, 117 autographs, 12 manuscripts. Since that time its growth has been steady.

Dr. J. A. Smith, after a visit recently (November, 1875,) to the Society rooms made the following statements :

"Now the number of volumes in the library is not far from nine thousand. The books, as they stand on the shelves and are enrolled in the catalogue, have been carefully classified and arranged, as follows: 1. History of religion. 2. Religious biography. 3. Religious periodicals of every class; reports of benevolent societies, minutes of Baptist conventions and associations, and catalogues of Baptist colleges. 4. Baptist authors not coming under the other departments. 5. Religious works not by Baptist writers. 6. Philology and sacred criticism. 7. Manuscripts. 8. Davis, Alcove, containing the books, etc., given by Hon. I. Davis, of Worcester, Mass.

"The whole number of volumes in the library by Baptist authors is between two and three thousand. They are by writers in other countries, as well as our own, and in various languages. The department of philology and biblical criticism is to contain the word of God in all languages, and works on biblical criticism. 'The scarcity and costliness of such books,' says Dr. Malcom, 'and their being seldom needed, keeps them out of private libraries, and makes it eminently desirable to put them within the reach of our scholars and students. In this department there are now fifty-four volumes.' The manuscripts are biographical and historical, and number two hundred and two. The books classified as 'religious works not by Baptist writers,' are to a considerable extent representative of the distinctive views and practices of the several denominations. The following may give some idea of the scope and value of this department: We have of Adventist, 6 volumes; Campbellite, 12; Congregational, 12; Quakers, 36; German Baptist (Tunker), 8; Lutheran, 7; Mennonite, 12; Millennial Church (Shaker), 14; Methodist, 12; Moravian, 8; Mormon, 7; Presbyterian, 21; Puritan, 6; Seventh-day Baptists, 14; Swedenborgian, 73; Unitarian, 17; Universalist, 33; also in favor of Pedobaptism, 26, and six volumes of bound pamphlets; Baptismal Regeneration, 3; and a large number of various confessions of faith.

"Fully carried out, such an undertaking is a service immeasurable, and certain to be more and more valued as time rolls on, and the world and the Baptist denomination grow older. Dr. Malcom feels that this is now his final work. It is worthy to signalize the close of even a life so conspicuously useful as his has been."

The Society desires to raise a sufficient sum to erect a fire-proof building for its treasures. In the meantime it has the sole occupancy of a large room, free of rent, in the new building of the American Baptist Publication Society. There is a fair prospect of increasing success in its work in days to come.

In 1865, there was published by Sheldon & Co., a volume entitled "The Missionary Jubilee, an account of the fiftieth anniversary of the American Baptist Missionary Union." It contains among other papers an "Early History of our Missionary organization," "Historical and Biographical Memoranda of our Missions and Missionaries." "The use of the Press in our Missions," "Literature of Baptists during the last fifty years."

The last paper named prepared by the late William Crowell, D.D., contains a pretty complete classified list of denominational works to which the reader is respectfully referred.

IX.
IN LITERARY ACTIVITY.

By REV. L. E. SMITH, D.D.

IX.

IN LITERARY ACTIVITY.

AT the close of the American Revolution, the Baptists of the United States numbered about thirty-five thousand. They belonged for the most part to the less privileged class of society. Yet, as many of them had adopted Baptist opinions, not from tradition, but by the free study of the Scriptures, they were by no means of inferior intelligence, or wanting in appreciation of learning and literature. They had begun at an early period to provide the means of liberal education, with special reference to the raising up of an instructed and cultured ministry, and they were ready to welcome every fit appliance to promote the intellectual progress of their members. But among the means employed for that purpose their own literary activity was not prominent. The best furniture of their libraries came from England. In this, however, they were not singular. Our national literature for the first thirty years of our independent existence was of little value. The theology and metaphysics of Edwards, and the practical and thrifty philosophy of Franklin, were nearly the whole literary result of colonial thought, that had vitality enough to win permanent recognition. In the Revolutionary epoch, all the sap and vigor of American intellect went to nourish the growth of that massive statesmanship, which amazed the world by its consummate wisdom. A patriotic desire to crown our freedom with the renown of arts and letters, inspired the epics of Barlow and Dwight, the Hudibrastic rhymes of Trumbull, the lyrics of Freneau, and other works that only the critic and the antiquarian now read. It was near the close of the last century that the pioneer of American prose fiction, Charles Brockden Brown, published his first romance ; and the second war with England was drawing near, before Washington Irving began that series of writings, by which American literature announced itself to the world as an undeniable fact. It was not to be expected that a small and depressed sect, working its way upward against unfavorable social conditions, would have

men with "opportunity of leisure," to cultivate literature in advance of their generation. Their literary efforts, it will be supposed, must of course have been somewhat in the rear of the general movement of the American mind.

But this supposition is not borne out by the facts. The Baptists, however they may have been regarded by others, never looked on themselves as in the least degree separated in interest or feeling from the communities in which they lived. They claimed, from their first appearance on this continent, that religious difference should not be made the ground of political distinction, or affect in any way men's relations to the government. They accordingly took their full share of labor and sacrifice in the Revolutionary struggle. Their ministers, equally with the clergy of other denominations, uttered through pulpit and press their patriotic sentiments. Dr. Samuel Stillman, as pastor of the First Baptist Church in Boston, was a public character of note in his day. He published, before the Revolution, a sermon preached on the repeal of the Stamp Act (1766), and an Artillery Election Sermon (1770); during the war, a sermon preached before Congress (1776), and an Election Sermon in Boston (1779); and subsequently, a speech in the Massachusetts Convention for ratifying the Federal Constitution (1788), a Fourth of July oration (1789), a Sermon on the French Revolution (1794), a Sermon on the death of Washington (1799), besides numerous other discourses, on charitable, ecclesiastical, funeral, and other occasions, and several doctrinal and practical sermons. Dr. Stillman, it is true, was a very eminent man, and placed in a specially conspicuous position. But he was not singular in his public-spirited endeavors to serve his generation.

A Fast-Day Sermon preached in 1775, by the Rev. David Jones, of Chester County, Pennsylvania, was published and extensively circulated through the colonies; and other instances might be cited to the same purpose.

It is to be noted, also, that in 1777 appeared the first volume of the *History of the Baptists of New England*, by Isaac Backus. The second volume appeared in 1784, and the third in 1796.¹ Mr. Backus was a voluminous writer on public questions, especially on religious liberty, of which he was a leading advocate as against the oppressive ecclesiastical laws of New England, and on controverted questions of theology and church order. The Rev. Morgan Edwards, of Pennsylvania, from

¹ The work has been recently republished in two volumes, under the auspices of the Backus Historical Society, and the judicious editorial oversight of the late Professor David Weston, D. D.

before the Revolution, was a diligent collector of materials for Baptist history, some of which he published in 1772 and 1792, besides other productions. But the work which Backus did for New England was taken up for the denomination in all the States, and in the world at large, by Dr. David Benedict, the first edition of whose *History of the Baptists* appeared in 1812, and whose last contribution to ecclesiastical history, written near the close of a life that was protracted to a patriarchal age, has but just been issued from the press,—a monograph on the *History of the Donatists*. The history of the denomination, it may be presumed, will be written in a more classic style of narrative, than that of these venerated pioneers, but they cannot well be surpassed in diligence of investigation.

In general, however, in the earlier years of the period under review, there was very little literary effort directed to the production of works for which a permanent interest was hoped. A work in which the idea of Bunyan's *Pilgrim* is wrought out under the nautical imagery of a "Spiritual Voyage," by the Rev. Edmund Botsford, of South Carolina, whose ministry ended in 1819, has indeed passed through many editions, and if not now, was at a recent date, still on sale. Some of the numerous writings of John Leland, in which strong and shrewd sense is expressed with a sententious simplicity worthy of Franklin, if they are not much read, at least may be confidently said to deserve reading. A small list of treatises might be made, which, whatever may have been the hopes of their authors, had in fact no permanent interest. But during many years most of the productions of Baptist pens, of which record remains, were writings individually of small dimension, and directed to temporary or local effect,—sermons, controversial discourses and essays, circular letters of associations, and the like. The denomination was growing rapidly, in widely separated regions, from different centres of propagation, gathering adherents who needed much training in doctrine, in ecclesiastical practice, in the principles that should direct, and the forms that should express their common faith and fellowship. Questions of faith and of church order and discipline were constantly arising; matters that are of every-day familiarity to us, were then problems needing solution; and whoever could bring to bear on them Scriptural knowledge, logical discrimination, spiritual and practical experience, found a welcome for his sermon or his essay. So Backus, beside his toils in defence of religious liberty, and his large historical collections, was called upon to write, concerning "Discipline," on "The Support of Gospel Ministers," and on "The Kingdom of God;" Morgan Edwards treated

of "The Customs of the Primitive Churches;" Dr. Samuel Jones, prepared for the Philadelphia Association a "Treatise of Discipline," and published a sermon on "The Doctrine of the Covenant;" Dr. William Rogers wrote a Circular Letter on "Justification"—which was republished in London, and one on Missions; Dr. Jesse Mercer wrote Circular Letters on "Various Christian Duties," on "Discipline," and on "The Unity and Dependence of the Churches," and essays on the "Scripture meaning of Ordination and the Prerequisites to it," on "Church Authority and that of Associations," etc.; and President Maxcy published, in 1796, his "Discourse designed to explain the Doctrine of the Atonement," which did more than any other single production, probably, to develop and to commend to Baptists that form of the doctrine which is known from the locality of its origin as the "New England," from its theological genesis as the "Edwardian," and from its distinguishing characteristic as the "Governmental" theory. These are but samples of a very large number of similar writings. The work of successive generations of Baptist ministers, in Neander's phrase, was the "planting and training" of churches; and much of their training, after apostolic precedent, was by the use of the pen.

But, while engaged in this work, there was occasion also to defend the truth with which they were put in trust. In the last and in the early years of the present century, a considerable element of Baptist literature was apologetic or controversial, vindicating their distinguishing doctrines, and also bearing their part in maintaining truths held by them in common with other evangelical Christians. Backus found time and occasion to publish a discourse on Baptism, and also to defend the doctrine of the Atonement, and to examine and refute Universalism. The Rev. Samuel Shepard, M. D., of New Hampshire, defended literal baptism against Quakerism. Dr. Baldwin, while defending in masterly works our views of Baptism and Communion, took part with equal positiveness and strength in the Unitarian controversy, just opening in Boston, by the publication, in 1812, of his sermon on the Supreme Deity of Christ. His writings in vindication of our distinctive principles passed through repeated editions, and held their place in public estimation longer than is common with books of that class. Still more durable was the public approbation of Dr. Judson's sermon on Baptism, preached at Calcutta, in 1812, and published not long after, and in numerous editions since. In popularity, this long stood at the head of a considerable species of apologetic works, that have naturally been found peculiarly effective—statements of reasons

for becoming Baptists, by persons who came over to us from other religious connections. The number of such publications bears no proportion to the number of able and highly esteemed brethren who have joined our ranks from the conviction that they had previously been in error and had but now found the truth. The combination, in those works, of conviction and experience, of argument and testimony, makes them far more forcible than ordinary controversy, whether aggressive or defensive. But our polemic activity has very seldom been aggressive. It is instructive to notice how many indications of our denominational sentiments have borne upon their title-pages the statement that they are in reply to some works previously published against our principles and practices.

It would be safe to say that nearly all the published writings of American Baptists, during the first half century of the national existence, were designed directly for the instruction of the members of our churches,—for their spiritual culture, for their confirmation in their distinctive principles, or for the defence and vindication of those principles. Our preachers and teachers, our scholars and authors, were busy in cultivating their own vineyard. If, as the result, they wrote but few books and scarcely any of those they did write remain in circulation, their labors are not therefore fruitless. The rapid growth of the denomination, in numbers and power, within the last fifty years, testifies to the value of the culture enjoyed during the previous half-century.

The beginning of an era of more rapid progress in every respect began to be manifest during the last decade of the first half-century. The commencement of our Foreign Missionary operations in 1814 brought our churches into more conscious unity,—a unity which continued until ruptured by the same cause that so nearly ruptured the Republic. In 1817, the "Massachusetts Baptist Missionary Magazine," became the "American Baptist Magazine." It appeared at first bi-monthly, afterwards monthly, and formed a medium for the publication of missionary and other religious intelligence, of biographical sketches, and of essays on critical, theological, and practical religious topics. In 1835, its range was restricted to the interests of foreign missions, and it is still published under the title of the "Baptist Missionary Magazine." In 1818, "The Latter Day Luminary," a magazine appearing five times a year, was commenced in Philadelphia, and continued about three years. The first of our weekly papers, "The Christian Watchman," was established at Boston in 1819, where it still lives and flourishes. "The Columbian Star" arose at Washing-

ton in 1822, was afterwards entitled "The Christian Index," was removed to Philadelphia, and subsequently to Georgia, where it continues to be issued. In 1822, also, the "Christian Secretary" was founded at Hartford, whence it still visits weekly the families of our people in Connecticut. The next year, 1823, witnessed the first issue of the "New York Baptist Register" at Utica, N. Y., from which city, after a long period of usefulness, it was removed to New York and consolidated in "The Examiner." Other weekly papers have since been established. Of Baptist journalism something more will be said in another connection. The dates that have been given are worthy of notice as showing the rapid efflorescence of a form of literary enterprise that has an important influence upon every other form.

During the ten years that next followed, most of our seminaries for higher learning were founded. Between 1820 and 1834 the foundations were laid of Waterville College, now Colby University, Me., of the Hamilton Institution, N. Y., now represented by Madison University and Hamilton Theological Seminary; of Columbian College Washington, D. C., now the Columbian University; of Newton Theological Institution, Mass.; of Granville College, Ohio, now Denison University; of Shurtleff College, Ill.; of Georgetown College, Ky.; also of the Worcester Academy, Mass.; the Connecticut Literary Institution; and other schools of secondary grade. There is room for the question whether it was wise to establish as many colleges as we have. But their multiplication at that time is significant at once of the rate at which we were increasing in numbers, and of the degree of interest that was felt in the higher culture. It might have seemed to be auspicious of the development, on a like generous scale, of literary productiveness. It was, in truth, one of several circumstances which implied a state of things unfavorable to the development of literary talents. Men whose minds might have been fertile of thought and invention for the profit and delight of the public, have been laboriously engaged in tuition, too often under conditions that forbade them to do their best in that employment—in institutions so poorly endowed as to yield them an insufficient support, and so inadequately manned that each has had to do singly work that might well have employed the energies of two or three able men. Others have been burdened with the administrative trusts incident to the expansion and organization of missionary and other public enterprises of the denomination. And many, in the ministry and other professional callings, have found the demands of their respective vocations so urgent that

their strength from day to day, has barely sufficed for the work of the day, leaving neither time nor leisure of mind for excursions of thought outside their toilsome routine. This, which was until within a few years the common experience of American intellectual life, has been felt in a more than ordinary degree among us. That men so burdened—presidents and professors in colleges, laborious pastors, journalists pursuing their “never ending, still beginning” task (the products of which are often ephemeral in the direct ratio of their timeliness and value)—have done some respectable literary work, bears witness to the vitality of their impulse in that direction, and to their persistency of purpose.

In 1836, the publication of the “Christian Review” was commenced. It continued to appear quarterly, with varying degrees of difficulty, for twenty-eight years. A fund was subscribed to guarantee its first publishers against loss. Afterwards, by great effort, it was made for a time self-supporting, but its list of subscribers gradually diminished in value, until it was sold to the publisher of the “*Bibliotheca Sacra*,” and merged in that able periodical. The “Review,” was honorable and serviceable to the denomination. Among its contributors at different times were some of our ablest and most cultured men, and with them were younger men, who were encouraged to exert their powers with advantage to themselves and to the public. After a few years the want of a review was so manifest as to lead The American Baptist Publication Society, to issue, in 1867, “The Baptist Quarterly,” which still continues. Notwithstanding the obvious—or, if not obvious, the proved—need, and the acknowledged value, of such a periodical, experience has shown that it is not easy to secure for it an adequate support. If its contributors are held to a high, scholarly standard, their “fit audience” must needs be “few,”—too few to afford the needed patronage. If its standard is lowered, its superiority to the ablest weekly newspapers is not great enough to constitute a sufficient reason for its being. It is also a fact—and the fact has a bearing on the chances of success in producing either books or periodicals—that our people have very little of that sectarian exclusiveness which would hinder their perception of any good things except their own good things, or enough denominational public spirit to give to Baptist productions even a reasonable preference. To take a Baptist review first, and only then to take any other theological review; to have a Baptist weekly newspaper at any rate, and one representing another denomination or no denomination only as additional to that; to have a good Baptist commentary, and others as one may then be able, have never been received maxims among us. “Get the best,” has rather

been the motto. Our authors and publishers have had to take their chance in open competition, without any sectarian "protective system." It would be of no use to quarrel with this state of things. It is better, certainly, than the contrary extreme. It assures us that the successes of Baptist authorship are legitimate successes.

In 1848, the "Christian Reflector," a weekly newspaper in Boston, born out of the Anti-slavery agitation, and which had rapidly secured a highly respectable standing and considerable popularity, was united with the "Christian Watchman," with the Rev. Wm. Hague, D. D., as Editor in chief. His connection with it was not long continued, but the standard of ability and character for a religious newspaper had been advanced, and continued to advance till a degree of excellence was attained, then unprecedented in our denomination, and not exceeded in any other. The "New York Recorder" had meanwhile been established in New York, by the Rev. S. S. Cutting, and bore a high character from the start. Dr. Cutting was succeeded by M. B. Anderson, LL. D., now President of Rochester University. In 1855, the "Recorder" and the "New York Baptist Register" were united, and soon after, on a change of proprietorship, appeared as "The Examiner," under the editorial direction of Dr. Edward Bright. The "Chronicle" was a paper started in New York in the interest of the American Bible Union. In this was merged the "Christian Chronicle," which had been started in 1846, in Philadelphia, and it was subsequently incorporated with "The Examiner," in the title of which both names have since been joined, and in the conduct of which more than the strength of the united papers has been developed. The "Journal and Messenger" of Cincinnati, and "The Standard," of Chicago, represent each the consolidation of several papers previously published in Ohio, Indiana, Illinois, and Michigan, and in each has thus been concentrated a degree of business tact and journalistic ability that has given them marked influence in the important region in which they are published, and has caused them to be respected throughout the country. The "National Baptist" was founded in 1863 by the donation to the American Baptist Publication Society of a fund for that purpose. Its editors have been the Rev. Dr. Kendall Brooks, now President of Kalamazoo College, Michigan, the Rev. Lemuel Moss, D. D., now President of the Indiana State University, and (the present incumbent) the Rev. H. L. Wayland, D. D. The "Religious Herald" was started at Richmond, Virginia, in 1827; it has always been a well-conducted paper, but never before so ably managed as at present, under the editorial charge of the Rev. Drs. J. B. Jeter, and A. E. Dick-

inson. It is no disparagement of other Baptist journals in the country to speak of those we have mentioned as foremost in ability and influence. They may challenge comparison with the representative journals of any other denomination of Christians. In all, we have (in the English language) twenty-eight weekly papers; conducted with a good degree of enterprise, seven monthly and six semi-monthly publications, and one quarterly. And as each of these has its editor or editors, and corps of contributors, the aggregate amount of literary exertion steadily put forth through these channels alone is not small. In this age of newspapers and magazines, when so many readers scarcely open a book, but find all their literary aliment in articles and paragraphs, it must be allowed that we are doing a creditable share of the work needful to turn this too popular taste in reading to the best account.¹

While the means of education were thus provided, and means also of bringing the educated into communication with the people through the press, an impulse was given to authorship in its more imposing forms of production. For reasons that have been stated, the lines of literary effort have been largely determined by professional tendencies. Preachers have published sermons singly or in volumes. A "peculiar institution" of our country is the Occasional Address; orations pronounced on literary or patriotic anniversaries, and at other seasons of public interest, have embodied some of the finest products of American thought. Of the immense number of printed sermons, here and there one, like Dr. Wayland's discourse on the "Moral Dignity of the Missionary Enterprise" has spoken with such far-resounding eloquence as to waken prolonged echoes; and the merit of some others has gained a hold on the public approbation sufficient, if not to defeat, at least to delay, the sentence of oblivion. Among the less numerous academic orations, not many have come so near to permanent recognition as a Christian classic, as "The Conservative Principle in our Literature," by Dr. William R. Williams, with the learned appendices attached to it in its successive editions. Dr. Stillman was the author of over fifty discourses published separately, and of a volume of sermons published posthumously. Dr. Baldwin was less, but only less prolific. Rev. William Parkinson produced two volumes. Rev. Romeo Elton, LL. D., edited a volume of the sermons and other writings of President Maxcy. Dr. Wayland published four volumes of sermons. Dr.

¹ By way of giving completeness to our enumeration, it is proper to add that there are published in the German language one weekly and three monthly papers, one weekly paper in French, and one monthly in Welsh.

Williams has given to the world two volumes, the contents of which were originally delivered from the pulpit, and a volume of "Miscellanies" (discourses and essays), the least considerable of which has a peculiar value from the thoughtfulness and the grace of style with which the author adorns whatever he touches. Dr. George B. Ide published a number of single discourses and one or two volumes of sermons. Dr. William T. Brantly, Sr., two volumes; Dr. Richard Fuller, one volume; Dr. J. M. Pendleton, one volume; and others might be named, but these are enough to show that the Baptist pulpit has contributed its share to the instruction of the general public.

Few, comparatively, have found leisure, amid the manifold responsibilities of the pastoral office, for general authorship. The Rev. James D. Knowles, while laboring as Dr. Baldwin's successor in the Second Church in Boston, published in 1829 the *Memoir of Ann H. Judson*, a work which has had a large and long-continued circulation that has not, we believe, even yet ceased; though so much of what gave the most absorbing interest to the life of that admirable woman was common to it with that of her husband, that the story of his life, by Dr. Wayland, in a work which must have a permanent place in the literature of missions, casts hers comparatively into shadow. Mr. Knowles afterwards wrote a *Memoir of Roger Williams*, a work of great merit, which, however, has not saved it from such utter neglect that it has long been out of print. The *Life of George Dana Boardman*, by Alonzo King; of *William Staughton*, by S. W. Lynd; of *Luther Rice*, by James B. Taylor; of *Jesse Mercer*, by C. D. Mallory; of *Nathaniel Kendrick*, by S. W. Adams; of *John P. Crozer*, by J. Wheaton Smith; of *John M. Peck*, by Rufus Babcock; of *Alfred Bennett*, by H. Harvey, and others, may be reckoned among the good fruits of the extra-official industry of pastors. Dr. Howard Malcom's *Bible Dictionary*, of which about 150,000 copies have been sold, issued from a Boston parsonage, as well as his essays on some points of theology and practical religion. His "*Travels in South-eastern Asia*," also largely circulated, the result of observations made on a visit to our Oriental Missions, were prepared while he was a Corresponding Secretary of the Board. "*The Encyclopædia of Religious Knowledge*," by the Rev. John Newton Brown, a massive and compendious biblical and theological dictionary, had an immense circulation and has by no means ended its usefulness. The numerous productions of Dr. Robert Turnbull, in theological and general literature, were the overflows of his mind after satisfying the prior claims of the pulpit. The practical writings of Dr. H. C. Fish, his extensive compilations of pulpit elo-

quence, and many other works, have been the fruit of leisure redeemed from the toils of a more than ordinarily laborious pastorate. Works on theology, or of a practical religious tendency, including translations, proceeded from the pens of Drs. Baron Stow, John L. Dagg, S. W. Lynd, R. W. Cushman, Pharcellus Church, the Rev. J. A. Goodhue, Drs. R. B. C. Howell, Oakman S. Stearns, Franklin Wilson, William Crowell, Jeremiah Chaplin, F. Dennison, William W. Everts, J. B. Jeter, John Dowling, John Newton Brown, George C. Baldwin, the Rev. Messrs. W. C. Duncan, A. J. Gordon, E. J. Fish—to mention no others—while in the active duties of the ministry. Others have found leisure, in the same exacting profession, to make excursions into the fields of less distinctively religious literature, of whom, in addition to some already alluded to, may be mentioned as instances, William Hague, E. L. Magoon, S. F. Smith, J. O. Choules, S. S. Cutting, J. Banvard, D. A. Randall, S. D. Phelps. If to these were to be added the authors of polemic or apologetic writings, some of them very valuable, the list would be greatly extended.

But if our overworked pastors have done much, our equally overtasked professors in colleges and seminaries have done more. In 1835, appeared Wayland's *Moral Science*, a production which was for years the text book in ethical philosophy in nearly all the colleges of our country, and in the United States Military Academy, was received with much favor in Great Britain, and may be said to have opened a new epoch in that department of instruction. It has since been superseded in some of those institutions, but it may perhaps be said with justice that had Dr. Wayland's work not been published, some of those that now take its place would not by this time have been written. His works on *Political Economy* and *Intellectual Philosophy*, though of a less commanding character, are yet esteemed not unworthy of his high reputation as a thinker. Dr. J. T. Champlin has produced text-books in *Intellectual and Moral Philosophy* and *Political Economy*, an edition of *Demosthenes on the Crown*, and other classical works. In the department of classical learning, the labors of Dr. Barnas Sears, and Professors A. C. Kendrick, J. L. Lincoln, Albert Harkness, James R. Boise, John F. Richardson, have received wide and honorable appreciation. The standard of exegetical and theological science has been set very high. From 1837, when Dr. Henry J. Ripley gave us his *Notes on the Gospels*, to be followed at intervals by annotations of like value on different portions of the New Testament, to the present time, his writings and the works of Drs. Chase, Conant, Hackett, Kendrick, Hovey, Dodge, Broadus, Clark, and others, have done honor to Chris-

tian scholarship, and some have received world-wide recognition. It may not be out of place to refer in this connection to the high standing, as philologists and translators, of some of our foreign missionaries; and to add that there are not wanting tokens that in all parts of our land the scholarly succession is to be worthily kept up.

In other departments of knowledge we have had men recognized as those who had rendered honorable service. The zoölogical discoveries of Daniel H. Barnes gave him a high reputation among naturalists at home and abroad. James H. Linsley is said to have "ascertained in Connecticut more species of birds than Wilson found in the United States; more of mammalia than had been found elsewhere in New England; and of shells more than double the number supposed to be resident there." The works of Dr. Augustus A. Gould on Natural History, by their acknowledged value attested his high scientific attainments, as by their number they gave evidence of indefatigable industry in the pursuit. Rev. Rufus W. Griswold's services to American Literary History and Bibliography were important, and were rendered at a time when almost everything of the kind needed to be done. Of his numerous publications some still retain a measure of popularity, notwithstanding the ability with which his labors have been entered into and followed up by others. From our foreign missions also have come contributions not only to philology but to other branches of science. The brief missionary career of the Rev. Grover S. Comstock left a memorial of his accurate and thoughtful observation in his "Notes on Arakan," contributed to the *Journal of the American Oriental Society*. Dr. D. J. Macgowan's *Treatise on Chinese Horology*, and other publications, deserve mention; and Dr. Francis Mason's work on *Burmah*, embracing an account of the zoölogy, botany, ethnography, language, and history of the country, while of great intrinsic worth, has special interest in the fact that it was the outcome of investigations pursued in the scanty leisure of a most laborious missionary service, and intended as a means of more perfectly qualifying himself to translate the Scriptures and to teach the people.

Historical research and composition, it has been noticed, was one of our earliest literary developments within this first century of Independence. In these later years the promise of the earlier has not been fulfilled. No general history has been composed, though one or two beginnings have been made; and for the biographical "*Annals of the American Baptist Pulpit*" we have, in common with other denominations, to acknowledge our indebtedness to the catholic feeling, the sound judgment, and the pains-taking industry of the Rev. Dr. Sprague,

of the Presbyterian Church. But the gathering of the materials of history has been actively going on, through the agency of our historical societies and the assiduity of private collectors. Local histories—the History of the New York Missionary Convention, and of the Georgia Baptist Association, of the Alabama and Virginia, the New Hampshire and the Rhode Island Baptists, of the Philadelphia, the Shaftsbury, the New London, and other Associations; special histories and historical discussions, such as Gammell's "History of American Baptist Missions," Dennison's "Historical Notes on the Baptists and their Principles," Cutting's "Historical Vindications," Mrs. G. W. Anderson's "Baptists in Sweden," and biographies that are of historical value and significance, of which, besides those referred to in another connection, may be named Taylor's "Lives of Virginia Baptist Ministers," Wayland's "Life of Judson," and "Life of Luther Rice," Hovey's "Life and Times of Isaac Backus," Guild's "Life, Times, and Correspondence of James Manning," the "Life of Spencer H. Cone," and of "Joseph H. Kennard," the "Life of Dr. Wayland," by his sons, Chaplin's "Life of President Dunster," the "Life of Nathaniel Colver,"—not to mention particularly numerous historical addresses and occasional pamphlets—constitute a wealth of materials from which it may be hoped that in due season and by fit hands the progress of our denomination will be worthily commemorated.

De Quincey, in one of the best-known passages of his writings, denies the name of Literature to "all books in which the matter to be communicated is paramount to the manner or form of its communication." In this restricted sense we have not much literature to boast. Our authors have written with purpose. They have uttered themselves because they had something "to be communicated." We have little poetry to show. A brief blank-verse poem by the now veteran missionary, the Rev. Dr. Nathan Brown, in which he poured out his fervent devotion to that sacred calling, after having been many times reprinted, was set to a chant by the late popular musical composer, Mr. Bradbury, and in that form of presentation has found new favor. The Rev. Dr. S. F. Smith's National Hymn, "My country, 'tis of thee," set by Dr. Mason to the air of the English national anthem, though it has endured some severe criticism, has a popularity that no criticism seems able to shake. Some of his hymns have a secure place among our treasures of sacred song. A few of Mrs. Emily Judson's later poems are still loved and quoted. Several authors and translators have given to the world volumes of verse which the world received very kindly, calling in some cases for new editions. In other depart-

ments of general literature works have been produced that do honor to their authors. No commendation in these pages is needed for Dr. Choules' "History of Missions," Guild's "History of Brown University," Mrs. H. C. Conant's translation of Uhden's "New England Theocracy," and her "Popular History of English Bible Translation," Dr. Sears' "Life of Luther," Dr. Moss's "Annals of the United States Christian Commission," with literary works of Dr. Turnbull, Dr. A. C. Kendrick, William C. Wilkinson, George W. Hervey, Albert S. Bickmore, George B. Wood, and others.

In all, we have found the titles of about five hundred books produced by Baptist authors in the United States within the past hundred years. This statement does not include articles in reviews, sermons printed singly, or other pamphlets, nor a considerable number of books for Sunday-school libraries. Many of these have ceased to be read, and still more will pass with them to oblivion. In this, however, they but share the common lot. Nearly all literature is ephemeral. Books of great merit fade from men's memories almost as rapidly as the trifles of an hour. It is only here and there one, some product of rare genius, that can keep the world's attention through any considerable period of time. The greater part of what people are reading at any given moment is of strictly contemporary interest. Men die and are forgotten, "and their works do follow them"—at no great distance behind, and to the same forgetfulness.

But, subject to this inevitable liability, a very respectable portion of the literary productions of our fathers and brethren has been of conspicuous value and honorable to the authors. It has rendered noble service to the best interests of man,—to the defence, the exposition, and the propagation of Christianity, the advancement of science, of education, of culture in its most liberal extent, to the arts that support and that adorn life, and to the advocacy of enlightened charities. It includes works without which the scholar would find his resources impaired, and such also as addressed the common mind and have moved men in masses. Some, the titles of which would be now strange in most eyes, have been to a former generation springs of power. When all the circumstances are taken into the account, we have no reason to regard the number of authors and books as small. The larger part of our growth as a denomination has been made within the last half century. We have been in the pioneer stage of existence; and it is only within a few years comparatively that in any part of the country we have attained to a maturity of growth equal to that which some other denominations had reached a full half century before.

The amount of activity and the worth of achievement are alike fairly equal to the measure of a reasonable expectation.

To characterize the results more particularly, it may be remarked that, in opposition to De Quincey's paradoxical definition of Literature, the writings under consideration were composed in order to meet perceived wants. They are therefore marked by a *practical* character. The authors had before them, not vague aspirations, but definite purposes, and what they wrote was adapted, in various degrees of course, to the accomplishment of those purposes. What is so produced is liable, in proportion as it fulfils its immediate end, to be limited in the duration of its usefulness; but, being directed to a practicable end, is in less danger of failure than if a more distant success were alone capable of crowning the work.

Among useful ends those proposed by religion transcend all others, and the literature of the Baptists is predominantly a *religious* literature. Our most eminent scholars have been among our most consecrated men. This may or may not add to the luster of their names in the present age of the world, but in the long run and on the whole will be to their honor. And further, from the peculiarities of our faith, it need hardly be said that our religious literature is eminently *biblical*. The Scriptures are not only our rule of faith but the only allowed source of authoritative teaching. Ecclesiastical history is instructive, but no "development" binds our belief. The logic of theology is recognized as legitimate, but its results must be tested by the Bible. We assert the indispensableness of spiritual qualifications for the study and teaching of divine truth; and that great learning without religious experience is nothing worth; while very moderate attainments in knowledge, vitalized by a living piety, may be made in a high degree effective. But it is still insisted that the mind of the Spirit is expressed in the word, and no quarter is given to pretensions of inward spiritual illumination as a warrant for assuming to be wise above what is written. With this primary tendency to a reverent and sober study of the Scriptures, it was a happy circumstance that one of the earliest founded of our institutions of learning was a theological seminary, in which, from the beginning, sound, hermeneutical principles were taught and practised upon by men qualified for that service by the best culture of their time, and that our progress has been according to this beginning. It may be said with justice that our leading classical scholars also have been second to none in thoroughness or breadth of learning, and that the standards by which attainments in all departments of knowledge is tested, has been set and kept at a high point. Our religious literature

is thus *intelligently* religious. It has been formed under favorable influences in that respect. It has not lagged behind the times. Whatever the form of the issue between Christian and antichristian thought at any period, we have not lacked men capable of discerning it, and of taking position with enlightened reference to it.

In the process of time and of growth, the necessity which has constrained the best furnished minds to a life of hard professional toil becomes less stringent. Culture tends more to become the ornament and the solace of private life, and the means of culture are in more adequate proportion to our numbers and needs. We mark accordingly an increasing tendency to general literature and to science, in their various departments. We may anticipate on the same ground an intenser and more varied literary activity in time to come. It is true that, just at present, business and affairs assert a very peremptory claim upon men's interest, and the prevailing tendency is in those directions. The representative men in literature are most of them veterans, and there is no urgency of ambition to rise in the ranks. But at this very time, apparently so unpropitious, if we regard only the issues of work accomplished, there may be—who knows how much of sterling work in the process of accomplishment? And we do know that at no former time has there been manifested more zeal in multiplying the means and widening the range of intellectual culture than now, and that the desire to enjoy these advantages is coming to be more and more diffused. It must be that there shall be fruit from all this movement. We may hope that authorship is to be the expression of larger knowledge and more thorough discipline, of clearer insight, juster taste, and the power that results from the development of "much manhood."

X.

CONCLUSION.

BY THE EDITOR.

X.

CONCLUSION

A VERY few pages will suffice to outline some of the main reflections suggested by the preceding chapters. The various parts of the story have been so well told that they need no interpreter, and every intelligent reader may well be left to draw his own conclusions, and to find on every page new reasons for devout thanksgiving and for increased activity. Let us, however, gather up a few of the threads of the argument as herein developed, and indicate its bearing upon our present duty and future prospects.

1. The triumph of religious liberty is complete throughout the land, and is fully recognized in all our legislation and all our judicial decisions. Indeed, the victory is so complete, and so unquestioned, that it is difficult for most of us really to believe that religious inequality and intolerance, as upheld by the civil power, has ever been known in our country. But the proof has been many times submitted, is accessible to all, and must be accepted. In his admirable essay on "Religion in America," from 1776 to 1876, in the January number of the *North American Review*, Prof. J. L. Diman says that "in every one of the new [State] Constitutions framed under the Declaration of Independence, with the single exception of that of New York, some connection of Church and State was expressly recognized;" and the conviction that this was proper and necessary, prevalent in the Central and Southern States, "naturally found its most emphatic assertion in New England, where the public support of religion was most strongly entrenched in popular tradition." Prof. Diman, in his illustrations, gives the following passage, which, if not wholly new in its facts, is at least notable for its vigor and force:

As Connecticut continued under her Colonial charter, without adopting a constitution, she escaped for the time any discussion of the question; but in Massachusetts it had already provoked a bitter controversy, and in the debates which preceded the adoption of the Constitution in 1780 it became an engrossing topic. The third arti-

cle of the Bill of Rights, forming part of the Constitution, empowered the Legislature to make suitable provision "for the support and maintenance of public Protestant teachers of piety, religion, and morality." Against the whole principle of a public support of religion the Baptists had long been vehemently protesting. They had felt especially aggrieved by a law, passed in 1753, which enacted that no person should be reckoned of their persuasion whose name was not included in a list, the correctness of which must be attested by three Baptist churches. By a subsequent statute this list was required to be annually exhibited to the assessors of each town. Repeated complaints were made of grievous persecutions, and the year before the first blood was shed at Lexington, no less than eighteen members of a Baptist church were imprisoned in Northampton jail for refusing to pay ministerial rates. Remonstrances were laid before members of the Continental Congress then in session at Philadelphia, and before the Massachusetts Congress at Cambridge. At the Philadelphia conference, which was simply an informal meeting of certain members of the Congress, Samuel Adams intimated "that the complaints came from enthusiasts, who made it a merit to suffer persecution;" while John Adams declared that a change in the solar system might be expected as soon as a change in the ecclesiastical system of Massachusetts.

But the ecclesiastical change was made, rapidly and thoroughly, and the persecuted "enthusiasts" had not a little to do, passively and actively in bringing it about. The clergymen of that period, most prominent and justly most influential, insisted that civil rulers should have power "to provide for the institution and support of the public worship of God;" and such laymen as Chief Justice Parsons, who died in 1813, and Judge Story, who died as late as 1845, either openly proclaimed the necessity of a public support of religious institutions, or doubted "whether any free government can be permanent where the public worship of God and the support of religion constitute no part of the policy or duty of the State." As Prof. Diman justly remarks, "it is only when we call to mind facts like these that we can appreciate the full extent of the revolution in public sentiment which the past century has witnessed."

Just how much is involved in this victory, and how its fruits are to be most wisely used, it may not be possible now to say. The American people and the Baptist denomination have been growing so rapidly, and have been passing through ecclesiastical and political changes so vast and significant, that it is not easy to understand and appreciate the influence and bearing of all that has been done. The work of scrutiny, criticism, interpretation, and correction is that upon which we are now entering, and it behooves us to do it with wisdom and care. We must not misunderstand our past achievements, nor fail to apply them for our future consolidation and guidance.

2. Especially is it necessary that we should not fall into the error of

supposing that, because the State has no authority over the Church, or in it, therefore Christian people are to hold aloof from political and social activity. There is, perhaps, a temptation and tendency to isolation, on the part of some who make too marked a distinction practically between the secular and religious spheres of life. But the Baptists have ever been in intimate sympathy with democratic rights and prerogatives; one of their consistent and persistent claims has been that civil and ecclesiastical government should be of the people, by the people, and for the people. Patriotism is with them a religious virtue, and obedience to law a religious duty. This implies the constant and ever-increasing application of Christian truth and principle to the purification of patriotism and the elevation of law. Our denomination smells of the soil, as the smell of a field which the Lord hath blessed. In contending for religious liberty we have been contending for universal civil freedom and popular rights. This position, which springs from deep religious conviction and rests upon the assured teaching of the New Testament, makes it specially obligatory upon us not to weaken our popular sympathies nor to lose our hold upon the sources of popular power. We can hardly be said to need an exhortation against partisanship or clannishness, as our dangers seem to lie rather at the opposite extreme; but possibly we do need to bear in mind that it is our duty, not less than our privilege, to exert all our influence and Christian energy in sweetening and sanctifying every department of social life. We are citizens of the Republic as well as servants of the Lord Christ. Every good cause has a right to claim our intelligent appreciation and coöperation; every bad cause should be made to dread our certain and vigorous hostility. Politics, commerce, literature, education, art, every form of social improvement, should look to us without doubt as to our feelings of interest or our prompt and efficient action. We are one with all true citizens in believing that righteousness alone can exalt a nation, and one with them in promoting the prevalence and power of righteousness.

3. Our popular sympathies and principles do not make us content with the prejudices and weakness of ignorance.¹ It is true that we

¹ Prof. Diman, in the essay before quoted, says: "Before all else, the Baptists had insisted on a personal experience of religion as the absolute condition of admission to the Christian Church. . . . A distinctive characteristic of the Baptists was the energy with which they extolled the gifts of the Spirit, and advocated an unlearned ministry. . . . Against what seemed to them an unrighteous prejudice in favor of 'the original tongues,' both Separatists and Baptists strenuously maintained 'that every brother that is qualified by God has a right to preach according to the measure of faith.' 'Lowly preaching' became their favorite watchword, and it marked the beginning of a popular

may have joined in the protest, a century ago, against confining "the gifts of the Spirit" to the ranks of the learned, as we have at all times advocated and fostered "lowly preaching." But we have never supposed that piety and learning are necessarily antagonistic, nor that Christianity puts a premium upon illiteracy. Education occupies with us a place of honor and of recognized power, because its chief office is to develop and discipline the soul which the Holy Spirit has renewed and quickened. Whoever may be indifferent to intelligence, learning, and culture, we as Baptists cannot be. Our fundamental principles forbid such indifference. Ample knowledge, personal and free judgment, rational conviction, liberty of thought and of speech, respect for the rights and the manhood of every man, voluntariness in individual profession and in associated action,—these are with us postulates, second only to our reverence for the authority of Scripture and our demand for credible evidence of regeneration as the condition of church membership; and these postulates are powerful arguments in behalf of liberal culture. Our theology and our polity are based solely upon the interpretation of the New Testament according to the recognized laws of language. Our preaching, in its ideal, at its truest and best, is but one method of such interpretation. Biblical criticism in all its phases, embracing the whole realms of literature, history, philosophy, and science, is therefore of supreme interest to us. To others it may be highly important; to us it is life. We cannot safely neglect or slight anything that can aid in securing a pure text of Scripture, and correct versions of the same, and all desirable products of a sound Christian learning. This may not be done in sectarian separateness, or in any spirit of sectarian narrowness; but it must be done, in coöperation with others if possible, without such coöperation if it be denied us; yet always in a spirit of Christian charity and fellowship. And now from such a prolific spring come forth the influences which quicken and stimulate and mould in their development the seeds of all good learning and true culture. Elementary education in its humblest forms and scientific research in its strictest methods will feel the vivifying power of an enlightened and earnest and determined purpose to understand clearly and thoroughly the manifestations of God in his

tendency destined to make itself deeply felt on the religious institutions of New England. The Baptists not only gained a controlling influence with a devout but humble class who had little appetite for the elaborate discussions of the Congregational divines, but they were powerfully helped by the prejudice which exists, in every community, against the exclusiveness of superior culture. The rapid growth of the Baptists was, in large part, a democratic protest; and it is a noticeable fact that even during the war their numbers steadily augmented."—*N. A. Review*, Jan. 1876, pp. 16, 17.

works and his word. The child in his alphabetic beginnings, the scholar in his deepest meditations, and the worshipper in his holiest communings, come thus within the thoughtful and provident regard of a genuine Christian education.

4. Whatever considerations may have urged us to make liberal provision for education in the past, and to commend it to our ministers and people, these considerations are powerfully reinforced in our present condition and prospects.¹ Our country is no longer remote from the world of intellectual, commercial, political, and religious rivalry. Modern means of communication and intercourse have made all quarters of the earth adjacent, and all the world's inhabitants neighbors. We live in the sight of each other as never before. There is no more any retirement or concealment for good or evil. We may mourn over this publicity, but we cannot evade it. The words of the evangelist have scarcely ceased to be spoken, before they are repeated by type and steam and telegraph in the hearing of all human ears; the crime of the conspicuous culprit has hardly come to the light before he is pilloried in the sight of all human eyes. From such nearness and collision and competition we as Christians and as a Christian denomination cannot escape; and certainly nothing will enable us to endure them except the strength of righteousness and the clear vision of a trained intelligence.

Our territory is rapidly filling up, and with the increasing density of population we shall be confronted by all the urgent religious and social questions which have baffled or perplexed all ancient or modern nations. Can our Christianity bear the strain that is surely and rapidly coming upon it? No enchantment of ignorance, however fervid, will avail here. Intellectual leadership, seconding and supporting spiritual leadership, is a demand that we must meet or retire to the rear defeated and dishonored. We have a right to the treasures of time, gathered out of all the past by the stalwart minds and heroic hearts who have prepared the world for our coming. We can vindicate our right of succession only by appropriating and using these treasures for the further enrichment and advancement of the world. Our wonderful denominational growth; our splendid records of missionary labors at home and abroad;—who can ponder these, radiant as they are with God's benediction, without emotions of admiration and thanksgiving,—the heart beating, the eye filling, and the aspiration rising? But the perpetuity and fruitfulness of our remarkable achievements, under peculiar divine favor and guidance, depend largely upon our strengthening and broadening and perfecting the work of Christian education

among us. This Centennial year finds us in the midst of such an effort,—eager, anxious, hopeful,—desirous of making this our memorial for the past and our index for the future. The quality and degree of our success in this endeavor will determine issues of infinite moment to us and our successors. The triumph of Christianity implies the intelligence of the church and the sanctification of the school.

5. Our denominational unity has been secured by our supreme regard for the authority of Scripture, urging us on the one hand to its free and earnest study and on the other enabling us to keep in their places our theological doctrines and ecclesiastical regulations. The theological seminaries which are held in such high repute among us, our able and widely-circulating periodicals, and the records of our powerful national societies, all attest the common types of our teaching and preaching and discipline. The observance of the same conditions in the future will secure similar results. Unity with us is, and must ever be, the result of common beliefs. Form and organization are the products, not the antecedents, of life. The expiration of the spirit is the unfailing signal for the dissolution of all bodily bonds. This great principle, the life-blood of our polity, is felt in every part and pulsation of the system. It must not be overlooked, and cannot be overestimated. We must have a certain amount of machinery, for the manifestation and movements of the indwelling life; nor are we indifferent as to the quality and arrangement of this machinery. It is determined, however, solely by the vital spirit that is to use it, and the work that is to be performed by it. We secure the prescribed form by insisting upon and emphasizing that which the form manifests and expresses. Hence, in the future as in the past, in our preaching and our teaching, we shall make prominent the great practical doctrines of God's word,—regeneration, faith, godliness, obedience in letter and spirit to all that has been commanded. Even if we felt tempted to any other course, its folly would be evident from our history hitherto. Our numerical and moral strength, efficiency, and vigor have not come from any external conventions, agreements, or compacts, but from a spiritual and inward oneness. Renewal by one Spirit, and an intelligent allegiance to one body of truth, have led and will lead to common convictions and to harmonious declarations. Statements of faith and practice are necessary and good, that we may have a clear understanding of our common beliefs and aims, and that we may not mislead ourselves and others under cover of ambiguity; but they are of little value in themselves, and are only signs of that upon which we insist and which we shall ever seek to preserve. Our polity, as well

settled as our doctrines, rest upon them and grow necessarily out of them.

6. It has been characteristic of us as a people that we have placed a high estimate upon preaching, as the chief instrument of our effectiveness. It is not at all likely that this instrument will become less effective or less highly esteemed. With our popular sympathies, and from the readiness with which preaching yields to popular influences as to its forms and methods, our style of pulpit address may show some superficial changes; but in substance and tone it shows no decline from the Scriptural standard. The power of the pulpit was never greater than to-day, and the increase and diffusion of intelligence can only increase this power. This fact will be felt, as it has been, in moulding our institutions and methods of education. We have nothing to fear, but everything to hope, from the enlargement of the boundaries of knowledge and the multiplication of inducements and opportunities for liberal culture on the part of the people. Only, the pulpit must be kept in the lead of all such movements. While, as we have said, we shall ever foster "lowly preaching," still our preachers, by their attainments not less than by their character, must continue to command the respect and confidence of the foremost men of society. The ministry of to-day constitute the safeguard and guarantee of liberal education and of disinterested services, and this vantage-ground they must continue to hold. Whatever progress society may make in all good things, the Christian pastor must ever be in advance, calling to still higher attainments and still purer progress. Our best men, in every worthy sense of the phrase, must be our pastors and preachers.

7. Finally, it is evident that we are passing into a new and maturer stage of denominational life. While not forgetful of discipline and edification, we have been largely occupied in propagating our principles among opponents, and in multiplying our numbers; while, therefore, we have not acted wholly on the defensive, and have created a serviceable body of positive religious literature of our own, we have yet been to a considerable extent engaged in polemic discussions, and have used as far as possible the weapons of our opponents, wresting them from their originators' design and turning them against the originators themselves. The common text-books of language and history and theology, and the religious literature of all schools, have been used by us with great advantage and effect, for we have been really struggling for no sectarian or partisan position, but for the full interpretation and complete application of the whole word of God. The "concessions" and "admissions" and fundamental evangelical posi-

tions of Pedobaptists have therefore often been sufficient to enable us to reach and hold our conclusions. But our very success is bringing about a change in our mode of address, and this tendency and necessity will become more manifest in the future. We shall produce a more complete and compact and symmetrical literature, more permanent and of higher order, less polemic and better adapted to the edification of our people. Not that we expect to do our work better than our fathers did theirs; sufficient will be our praise if we are as wise and faithful and efficient as they; but our work is becoming somewhat different, and we can imitate their vigilance and skill only by clearly understanding our own times and promptly adjusting our method to the current needs. We no longer are required to contend for a recognition of our right to exist or of the correctness of our first principles; but we have a large and growing brotherhood to be specially edified and trained. Not that we are, as compared with others, deficient in intelligence or knowledge or spiritual apprehension; but our profession and position urge upon us a higher standard. A Christian membership which insists upon active personal piety as the prime condition of its existence has greater responsibilities and wider duties than one which makes no such requirements. Our benevolence and beneficence and religious activity of every form should lead the Christian world. A lower place than this does not comport with our claims and principles. Short of this goal we can never be content. It is not to be expected that the coming century will show greater consecration than that which is now closing, nor greater devotion to principle, nor greater practical wisdom, nor a greater ratio in numerical increase; but we may hope to preserve at least our present rank in these qualities, with a becoming growth in all that is needed to consolidate our unity, elevate our intelligence, deepen our convictions, broaden our zeal, intensify our benevolence, and strengthen our efficiency. Our commission is the commission first given: "Go ye, teach all the nations; baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." And our encouragement and assurance are in the assurance given to those who first received the commission: "All power is given unto me in heaven and in earth; . . . lo, I am with you alway, even unto the end of the world." As we receive the commission, quickened and confirmed by the assurance, looking hopefully toward the future, let us sincerely and reverently say, AMEN.

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